WESTERN RECORDER.

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VOL. VIII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, JULY 5, 1831. [HASTINGS & TRACY, Printers.] No 27.

COMMUNICATIONS.

For the Western Recorder.

USEFULNESS OF TRACTS.

From the Sixth Report of the American Tract Society.

[CONCLUDED.]

Revivals of Religion promoted by Tracts.

The Rev. J. G. H. of North-Carolina, applying for a grant of tracts, urges the great destitution of several counties in the eastern part of that state, of all the means of grace, especially the preached gospel, and adds:—"I feel encouraged to make this application from the fact that tracts have been useful among us. *A young lady*, gay and thoughtless, was brought to serious reflection by reading a tract. She is now rejoicing in the hope of the gospel. She was *the first fruits* of a revival of religion. A number of others have since been awakened, & brought, as we hope, to accept of Christ as their portion."

The Whiskey burnt; and four Souls converted.

"The tract, *Earl of Rochester*, (says a clergyman in the Connecticut Reserve, Ohio), was distributed in a very dissipated neighbourhood, and one man was awakened by it. His wife, seeing his distress, began to think of her own state as a sinner; and not long after, another man and his wife, both of whom were intemperate, were greatly distressed in mind. *The drunkard burnt up his whiskey, and broke his jug, and the four are now enjoying a hope of pardoned sin.* Religious meetings are now established in the neighbourhood, where before the means of grace were almost entirely neglected."

Tracts in a Revival of Religion in Massachusetts.

A lady of M——, Mass. says—"Never did I realise the value of tracts as in the revival of religion we have recently enjoyed. The *Sinner Forewarned*, the *Day of Judgment*, the *Way to be Saved*, the *Sinner Directed to the Saviour*, and especially the *Questions and Counsel*, were blessed to the awakening, and to the hopeful conversion and establishment of several individuals.

Effects of one hundred Tracts sent to the Principal of an Academy.

The Society's agent in the western district of New-York, says—"The principal of the academy at M——, to whom I sent one hundred of the tract, *Quench not the Spirit*, informs me, that at a time of uncommon seriousness, he gave a copy of the tract to each scholar in the school, and perceived distinctly its influence in increasing the seriousness of some, and exciting to thoughtfulness others who were before insensible. One of these tracts was given to a young man whose mind was too insensible to receive any special impression from it, but who was, providentially, about to return to his parents, who were both living without hope. He threw down the tract with some indifference in the presence of his father, who seized it, and read it. He wept; and read it again and again. His condition as a lost and guilty sinner was brought with fearful clearness before his mind. He found not peace till he found it in Christ. While in distress for his soul, he gave the tract to his wife, who was also convicted of her sins, and hopefully converted to God. The attention of the neighbourhood became awakened, and a considerable revival of religion followed.—The tract was greatly sught for, and hung up in houses to be read by visiters. A baptist clergyman in the neighbourhood of the academy says, these tracts were the instrument of promoting the revival there, and that one of them, given to his own daughter, who was returning to stupidity, was carried to her chamber, and read as a message of God to her. Her convictions returned with great clearness and force, and she that very night surrendered her heart to Christ.

Revival of Religion in a Moral Waste, occasioned by Tracts.

The Secretary of the Auxiliary at M——M——, N. Y., says one of our members, after having read her tracts, sent them into a destitute town where no religious meetings were held, and few, if any, religious books to read. They were received with such eagerness, that neighbourhoods collected together to hear them read, and for lack of hymn-books sung the hymns upon the covers of the tracts. A revival of religion commenced very soon, and when we last heard, a powerful work of grace was in progress.

The Tract "To-Day," found in a Garret.

A young lady in the city of New-York, on her examination for admission to the church, gave, in substance, the following relation:—A few months since, being in one of the upper rooms of her dwelling, her eye caught the title of the tract, *To-Day*, as it lay among some rubbish on the floor. She took it in her hand, and felt inclined to peruse it; but hesitated, thinking she might defer it to a more "convenient season." She, however, resolved to read it. As she proceeded, her mind was overwhelmed with a sense of her own great sinfulness, and of the necessity of applying at once to Christ for pardon and salvation. She formed the solemn purpose of dedicating herself to the Lord, and saw that To-Day was the Saviour's appointed time. In that upper room, without leaving it, she trusts she was awakened, convicted and converted to God, through the blessing of the Holy Spirit on that alarming and pungent tract. She is now in full communion with the church, and gives gratifying evidence of real piety.

The Tract "Bible above all Price," and the "Age of Reason."

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church, the third volume of tracts. He read one or two of them, and the impression they made on his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. Being informed that they could not for some months, he said to one of his family—"*I will shut up the book now, and read but one tract a-day: I shall get through the book too soon.*" When he came to Dr. Payson's tract, *The Bible above all Price*, (No. 71), he said, "It ought to be written in letters of gold. I have read the *Age of Reason* until I believed the bible to be a tissue of falsehoods. Now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those who are interested in his spiritual welfare, have hope that a work of divine grace has begun in his soul.

CONCLUSION

Of the Sixth Annual Report of the American Tract Society.

Thus have the Committee presented a review of the Society's operations during another year; the little that has been done; the much land remaining to be possessed; and the superabounding mercy and grace of God, which has attended the efforts made. They have shown—

That probably not far from three-fourths of the population in the great valley of the west are yet unreached by this Society's publications:—

That 10,000,000 of the population of our country remain yet to be supplied with the monthly distribution:—

That about $10,000 annually are needed for pagan lands:—

That a blessing without a parallel has, during the year, descended upon the Society's publications, in rendering them the means of conversion and sanctification to multitudes of souls:—

That with all these overwhelming incitements to effort, the Society has but five agents labouring among the 13,000,000 of our population, and *they* lost in the comparative new settlements of a small section of country:—

And that the whole amount committed to the Society, for its use during the year, has been $34,137.77, in payment for publications sold, and $8,784.82, in donations.

The Committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roused to fidelity to Him, and all who hope in his blood shall imbibe in some degree his Spirit, when he came from heaven to bring to man the tidings of his gospel, and offered himself a sacrifice for their redemption.

For the Western Recorder.

MINISTERIAL QUALIFICATIONS.

No. II.

Mr. Editor—Permit me to resume the subject of ministerial qualifications; for it is a subject of more consequence to the welfare of men than almost any other. The preaching of the gospel is God's appointed and ordinary method of saving souls, by Jesus Christ; and where the gospel is not preached as God requires it to be, souls are not likely to be saved. For want of this gospel, preached "in the demonstration of the Spirit and of power," a world is dying in its wickedness. But to proceed.

I think the nature of the case requires that the minister of Jesus should have the love of God shed abroad in his heart. How else will he love God with all his heart, and his neighbour as himself? How else will he have the Spirit of Christ; or feel that tender compassion for dying sinners, which Jesus felt? How else will he be willing to "lay down" his life "for his brethren?" This temper God requires.

When I say, the minister of Jesus should have the love of God shed abroad in his heart, I mean it particularly in relation to his office, as a minister: I mean it as a qualification, without which he, as a minister, will not and cannot sustain his office. If he is destitute of this, he is, in my judgment, from the nature of the office, and the relations which it involves, wholly unfit to be a preacher of the gospel. He cannot truly be a minister of Christ, without this; for Christ was full of love to God.

When I speak of love to God, thus shed abroad in the heart, as a ministerial qualification, I refer to it as a habitual thing. Let a minister possess all knowledge, and faith, and gifts, which are possible, without *charity*, and he is no better than "sounding brass," than "a tinkling cymbal;" and his preaching is likely to do about as much good as the cymbal and the brass. It may amuse the hearers; but are they likely to be saved by it, or to be left to perish in their sins?

Suppose the preacher had the love of God burning in his heart, one, two, five, or ten years ago; will that qualify him to preach the love of God now? Suppose the love of God were shed abroad in his heart yesterday; will that prepare him to preach the love of God to-day? If he has not the love of God in his heart to-day, can he preach that love understandingly, experimentally, feelingly, and in the spirit of it? If he does not feel the love of God in his heart, when he preaches, will he not preach it drily, and without success.

The minister of Jesus should be always ready for his work; always ready to perform whatever business his Maker is pleased to throw upon his hands. And how shall he be habitually ready at his Maker's call, if the love of God be not habitual in his heart? Some, perhaps, may think that this love is always shed abroad in the heart of him who has been born again; but if this were true of every Christian, it would not be true of every professor of religion, nor of every minister. But it is not, however, true of every real Christian. If it were, David would not have committed adultery and murder; nor would Peter have denied his Master with an oath. If the love of God is *always* shed abroad in the hearts of Christians, why do they not always feel it? Why are they not always actuated by it? Why do they love the world, neglect souls, and perform even the external work of God so negligently, partially—grudging the little time thus occupied?

Suppose the minister's heart be to-day, as is often the case, destitute of the all pervading love of God, is he not to-day disqualified for his ministerial work? And is not this destitution in the hearts of ministers, (an almost habitual destitution), a prominent reason why so many of them labour with so little success? Were their hearts warmed with love to God, as habitually as they are chilled for the want of it, there is no reason to believe that they would labour in vain, and spend their strength for nought. Brethren, ought you not so to live, that the love of God shall burn, a constant flame, within your breasts? Such is the minister's relation to others, and to God, as well as to himself, that he needs to be full of faith; not merely that exercise of faith which unites his own soul to Christ; nor that exact measure of faith, which will barely secure his own salvation. A man may have this, lose his works, and be saved so as by fire. Yet if he have not more than this, he will be an unsuccessful, useless minister, building with such materials as cannot stand the fire.

"Without faith, it is impossible to please God:" "Whatsoever is not of faith is sin:" And he that standeth "between the living and the dead," who comes (by profession) in the name of the King of Kings, as an ambassador of Christ, has, of all the men on earth, the greatest need of faith. His faith must work by love; must purify his heart; must overcome the world; must overcome himself; so that he shall be ready to go with Christ, if need be, to prison and to death. Otherwise he will prove to be a coward—a deserter—a traitor. It is, then, particularly needful that a minister should be full of faith, habitually full. His faith must be something more and better than abstract speculation; than the mere assent, or even the conviction of the understanding. It should work by deep, heart-felt, and habitual love.

To be always ready for his work, the minister must habitually feel the existence and the presence of the eternal God; and feeling his presence, must so love him, and confide in him, as really to believe, and deeply to feel, the truth of what he declares. Will he preach the wisdom, power, holiness, justice, goodness, truth, immutability, grace, and mercy of the Lord, with faithfulness and propriety, if he does not feel, and deeply feel, that what he says is true? No; he cannot. If he does not feel the truth of these things, he will not preach them as they are, great, glorious, and eternal realities.

Just so concerning Jesus Christ. If the minister does not feel that Jesus is a Saviour, his Saviour, and such a Saviour as sinners need, he is not fully prepared to recommend him to others. But when he feels the Saviour's healing power, and is full of confidence in him, then he can and will recommend him to sinners, and urge them, with strong confidence and strong affection, to come to Christ. If the minister does not feel "the powers of the world to come," he is not prepared to preach them. If he does not feel that there is such a heaven as God has revealed, he is not prepared to preach that heaven to others. If he does not feel that there is a hell, such as God has described, he is not prepared to preach to others that there is a hell. If he does not feel that he and his hearers must go to judgment, he is not prepared to preach the doctrine of the judgment. Without this living, active faith, he will preach coldly and drily, and will trifle with the most awful realities. If the minister is not full of faith, he is likely to go onward, doubting whether he belongs in reality to Christ, or to Belial. And what will he avail? A doubting leader in the armies of the God of Israel! With how little confidence will he fight? How will he know whether he is leading the people to heaven or to hell? If he is not full of faith, he will expect little or no success; or his success will be much like his faith. To say the least, this is likely to be the case. In old times, ministers were full of faith; and they did great things. Witness the example of Luther, of Whitefield, of the Wesleys, and of others. Their success, also, was great.

One thing more. The minister of Jesus Christ must be full of the Holy Ghost. God requires Christians to "be *filled* with the Spirit;" and surely the ambassador of Christ cannot do with less than this fulness. With all the knowledge which a capacious mind can acquire, without the Spirit to help his infirmities, he will not know even what to pray for ar he ought. This was the case with Paul; and without the same Spirit to help similar infirmities, the minister will not know what to preach, nor how to preach as he ought, any better than he will know how to pray. Enlarge his mind to any given dimensions; let him understand all mysteries; give him the tongue of men and angels; still, without the Holy Spirit, he will not know how to treat the saint or sinner, when he meets him; will not know how to pray effectually-for the one or the other; will never preach "in the demonstration of the spirit and of power;" will not have "the spirit of power, and of love, and of a sound mind." If he has not a fulness of the Spirit, he will not be "led by the Spirit of God;" and he will be but a miserable guide to others. If he be not full of the Holy Ghost, he will blindly lead the blind; and both may "fall into the ditch."

Ye professed ministers of Jesus, have you the Spirit? Are you filled with it? Do you live and pray, converse and preach, by the Spirit, habitually, from day to day—from year to year? If not—has God required this at your hands, to tread his courts? Z.

For the Western Recorder.

TRADITIONAL CHRISTIANITY.

It is a very common and very serious error, to believe that the knowledge of religion, generally prevalent in a christian community, is the chief substance of revealed truth. It does, indeed, embrace some of the leading truths of the bible, and doubtless those upon which the christian system depends. But our common traditions contain only a *part* of what is really most important in revelation. "Traditions," exclaims the reader, "why call our knowledge of the scriptures traditions?" Because persons generally know very little of the bible, except as some of its truths are handed down from one generation to another, by preachers and systems of divinity. Usage has, long since, established the practice of setting forth a few topics in religion, to the exclusion of numerous others, which are never used except as incidental illustrations of the principal ones. For example, how seldom is it distinctly taught from the pulpit, that no covetous man can enter the kingdom of heaven. This truth, not forming any important pillar in the edifices of system makers, is seldom found among our traditions, and of course seldom made the subject of attention. And yet it is a most important truth. Thousands who will go to the gate of heaven for admittance, might save themselves their inevitable disappointment, by noticing this inspired declaration. Another illustration of our sentiment. One may, as we apprehend, pass thro' life under the teaching of regular-bred clergymen, without hearing a single discourse from a text like this, in reference to the righteous: "Whatsoever he doeth shall prosper;" or its counterpart in reference to the wicked.—Still there are but few more important truths, especially when we consider what powerful motives they furnish to creatures of the present day, for a life of decided piety.

It is much to be regretted that those who profess to teach the religion of the bible, so seldom inquire for themselves what that religion is. Ought not every preacher to compare the traditions which he finds in systems and manuals of theology, with the original documents from which they are derived? It is very possible, that many important declarations of God may be found, which are ordinarily quite unnoticed. The bible seems not a book that needs to be carried through a process like the rectification of liquors, in order to extract their spirit. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But what class of christian ministers embrace the whole bible in their traditionary list of subjects for pulpit orations? Or are we to suppose that all the declarations of divine wisdom are on their docket, to be brought forward as soon as practicable? There must, then, be a singular coincidence in their arrangement of topics, for we may notice an almost entire agreement in the subjects chosen by great numbers, when those subjects are not apparently more important than other great numbers, which all agree in neglecting.

Would not every person be amply rewarded for the trouble of examining the *whole* bible, and endeavouring, as far as possible, to comprehend the practical bearing of all its declarations? Many truths will be found, that would else never come before the mind, and some, perhaps, of sufficient importance to give a new modification to the whole of one's succeeding life. Individuals have no assurance of safety in any other course.—They may pass their lives in neglect of truths, that ought always to be kept in view.

C. S. A.

On all questions of a prudential nature, except where some circumstances of delicacy prevent, the cause of just information is promoted by hearing both sides.—While the discussion of such a question is pending, it will not be expected of an editor to show his partiality for either side, unless his own opinions are directly called in question. Our *general views*, meanwhile, are understood to be in favour of retrenchment. Our present correspondent, perhaps, would say the same of himself.

For the Western Recorder.

IS IT DOING GOOD OR HURT?

Mr. Editor—In a late number of the Recorder, appears an article, entitled "Doing Good," which, should some of its proposals be carried into practice, might, I think, be appropriately headed *Doing Hurt*. The bible authorises the *use* of the world. Your correspondent has enumerated various articles of food, which he thinks may be dispensed with, not excepting bread, the staff of life, that the cause of benevolence may thereby receive additional aid. I will not stop to enquire who the author of this scheme may be, or whether he is willing to adopt it as his *own rule* of life; but merely offer a remark or two, showing it to be contrary to reason and scripture.

It is, if I mistake not, the dictate of reason, not to deprive ourselves of the use of those articles of food, that were evidently designed for our comfort by the all-wise Creator. In Genesis i, 29, God says, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be *for meat*." It would be an easy matter to cite abundant scripture testimony, to support the position I have taken; but as you have requested correspondents to "be short," I will not enlarge on that point.

Far be it from me to advocate a luxurious style of living. Accustomed from early life to a diet between extremes, I am satisfied that such a diet is a great promoter of health and happiness. The plans of abstinence that appear from time to time in your paper, are, I think, in general, better adapted to persons of sedentary habits, than to labourers. There is, no doubt, need of reformation in all classes of community; but I am slow to believe that this object will be gained by fully adopting the proposal in question.

Now, Mr. Editor, you will dispose of these remarks as may be thought proper. Should you give them a place in your columns, it would oblige a constant reader of the Recorder, and a friend of

"DOING GOOD."

The following has been communicated to us for insertion, by the Secretary of the American Tract Society, in connection with an address which shall appear next week:—

CIRCULAR.

The Executive Committee of the American Tract Society beg to invite the attention of the friends of Zion to the subject of the following resolution, unanimously adopted by the Society at their recent anniversary, viz:—

"*Resolved*, That this Society should embrace in their operations the spiritual interests of their unenlightened fellow-men in distant lands; and with reference to this object, they will endeavour, by the divine blessing, to supply evangelical American missionaries in foreign countries, with as many approved tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labours."

This resolution has been adopted in view of existing facts and solemn obligations resting on the churches of our favoured country. The known wants of unevangelised nations, the usefulness of tracts among them, and the reiterated claims made upon the Society by foreign missionaries, induced the Committee, some months since, to open a correspondence with all the institutions in our country known to be engaged in missionary operations abroad. The results of that correspondence, and information otherwise obtained, as detailed in the Society's annual report, give evidence that at least $10,000 may be annually appropriated by this Society for tract operations in foreign fields, with the fairest prospects of usefulness.

Among the seventeen millions of Burmah, of whom large numbers of the male population can read, the attention of the first christian inquirer is said to have been arrested by a tract; and incitements for tract circulation are of the most powerful and animating character. The missionaries at Ceylon, labouring among a population of eleven millions who speak the Tamul, say, "No method of doing good in India is so promising, with the same sacrifice, as the distribution of tracts." The smallness of their size gains them a reading, and they "feel not the sun, and sink not under the climate, as does the living missionary." The missionaries at Bombay, among twelve millions who speak the Mahratta, bear essentially the same testimony. "Portions of scripture, or tracts," says the Rev. Dr. Marshman, "have had something to do in the conversion of almost every individual who has joined the christian church in India." The untold millions of China, who, though they speak different dialects, read the same language, have at length become accessible through the medium of the press, and christian tracts are now in circulation among them. In the Sandwich islands, tracts are devoured with an eagerness resembling that of the famishing for bread. In Syria, Armenia, Modern Greece, and other countries on the Mediterranean, there are wide openings for their circulation. France now presents a field, which may, by the divine blessing, prove of unparalleled interest. South-America, notwithstanding the spiritual bondage under which her population groans, affords many encouraging opportunities for usefulness by this means; and the fading aborigines of our own country have strong claims upon our sympathy and aid.

But it is not the object of the Committee, in this document, to urge minutely the claims of different portions of the foreign field; for their validity is recognised perhaps by the entire evangelical community. They wish simply to remind every friend of the Society, and the officers of every auxiliary, that, weighty and imperative as these claims confessedly are, they cannot be met without *pecuniary means*.

The calls upon the Society in behalf of the increasing millions of our own country have thus far exhausted all its receipts from year to year; and their interests, it is plain, must not be neglected in our efforts to extend the blessings of the Society to distant lands.—The Committee, therefore, invite their fellow-christians, while they continue their liberality for the spiritual benefit of the destitute at home, to consider, that the Society's determination and endeavour to extend its benefits abroad cannot be accomplished, unless the friends of the Redeemer are excited to further this particular design, by a prayerful consecration of *free donations* to a fund exclusively appropriated to its promotion. Thousands of christian and pagan hearts may be made to leap for joy, *if every individual will but promptly contribute and send forward the amount, which, in his own judgment, he can consistently afford.* These little streams, there is reason to believe, would supply the demand, and as they should flow in, from year to year, would continue to supply it till the day of millennial glory. Let each individual feel that his obligation is *personal*, and *present*, and *fulfil that obligation;* and, by the divine blessing, every benighted pagan on the globe may soon have at least as much as a christian tract, to tell him of salvation thro' a crucified Redeemer.

A separate department of the Society's receipts is opened, so that, whatever monies shall be contributed for its foreign operations, or for any distinct portion of the foreign field, will be sacredly appropriated according to the will of the donor.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

Wm. A. Hallock, *Cor. Sec'ry.*

New-York, June, 1831.

The following remarks by the editor of the Philadelphian, appear to have been dictated at once by sound sense, kind feeling, and careful observation:—

CAUSES OF NEGLIGENCE IN PASTORS.

Many pastors of churches become neglectful in the discharge of their appropriate duties from some one of these causes:—

1. Their hearers fail to give them a competent worldly maintenance; and they resort to farming or school teaching for a livelihood. Under these circumstances they become weary of study and constant application of mind; for their pastoral duties are superadded to a common occupation, which is ordinarily deemed sufficient for one man. Let negligent congregations, which are able, give their pastors reasonable maintenance; and then if they will not labour faithfully in their ministerial *vocation*, they should be discarded and dismissed as soon as possible. In many instances the *avocations* of a clergyman, from his proper *vocation*, of necessity occupy his chief energies; for otherwise he and his family would be reduced either to beggary or starvation.

2. Some pastors experience little spiritual support from a praying people; and the consequence is, that their most zealous efforts to win souls for Christ, and stir up professors to the discharge of their duty, are little blessed. Under these circumstances they become discouraged; expect little good to result from their labours; and consequently have no heart for evangelical enterprise.

3. The religious people of a congrega tion at times become so negligent and unreasonable, as to think that their pastor, by his sermons, prayers and visits, must, single handed, excite a revival of religion, produce conversions, and carry his people to heaven, while they keep cool, remain at ease, and do nothing in working out their own salvation with fear and trembling. Hence they criminate their pastor, and are not backward to proclaim that his want of success is wholly imputable to his negligence, or to want of fervour, power and spirituality. If he should not in this situation become in some degree obdurate, he must be very meek indeed, or else his heart must break.

4. When some ministers propose some new efforts for applying and rendering effectual the ordinary means of salvation, they meet with unreasonable opposition, and are charged with innovations, if not with heresy. Uunder these circumstances, they are tempted to plod on, with a faint hope that some future time will possibly produce some good results from their present ministrations.

5. Some pastors have never witnessed any considerable success attendant on the labours of themselves or others; and therefore are rather incredulous and suspicious about the modern, and gracious, and powerful operations of the Holy Ghost, which now frequently accompany and succeed the ministrations of some of our more eminently useful preachers.

6. Some have been discouraged by the rude, unkind, and premature censures of their more zealous brethren; especially when these censures have been made public, and have been excited rather by a great degree of caution, than any evident want of love to the cause of Christ.

7. Some zealous young brethren are rendered comparatively negligent by the example of lukewarmness presented by some of the fathers in the church, with whom, if in any persons, they have been taught to think that wisdom must dwell.

8. Party spirit among evangelical ministers has disheartened some; and made them so much fear its influence in themselves, that they have nearly relinquished the duty of contending in any way for the faith once delivered to the saints.

9. Some ministers have grown lazy and idle; and hence feel the discouragements which are inseparable from the hearts of those who have nothing *new* to bring out of their treasures for the animation and edification of their people.

10. Some are negligent, because they

are too poor or too penurious to take a well conducted religious newspaper; and consequently know little of what God is doing for his church in the present age.

11. Some are negligent because they are tired of the work for which they were never prepared by ardent piety.

12. Some are negligent because they can live independently of their people; and have entered the ministry as they would any secular occupation.

May every clergyman who reads these remarks be very free in applying them to himself; but cautious in aiming them at others!

This is well. We like both the manner and the matter. But what if we venture to add a few specifications?

13. Some pastors are so much afraid of being thought enthusiastic and fanatical, that they fall into the opposite extreme of dullness and formality. The number of these is daily decreasing.

14. Some pastors, who think they see in the doctrine of the divine sovereignty a reason for being very jealous over human effort, seem to neglect the more active, daily and self-denying duties of their station, that the work of conversion may more evidently appear to be all of God; and be separated as far as possible from all human instrumentality. What would become of them and their families, if they were to carry out their sentiment consistently, into every other department of human effort?

15. Some pastors are so afraid that their people will become, by degrees, practical Arminians, that they think it dangerous to try any special methods of stirring them up to the performance of such good works as the bible requires.

16. Some pastors are afraid to urge sinners to immediate repentance, without previously admonishing them in the most solemn manner, that the thing required of them is impracticable. Is not this a wonderful *improvement* upon the scripture exemplifications of preaching?

17. Some pastors grow negligent, through their forgetfulness of christian doctrines. Others fall into apathy, by dwelling upon them too philosophically, and too much in the abstract.

18. Some pastors are so much afraid of what they term "mere animal excitement," that they (unconsciously, perhaps) repress every kind of special excitement among their people, as attended with danger.

19. Some pastors seem to think it the duty of the church to watch over them, and keep them awake; forgetting at the same time to tell the people, in earnest, and with tears, that the Lord has denounced a "woe" against all those pastors and people who are "at ease in Zion."

The above may suffice for the present. We must stop somewhere. Were we to mention one half of the causes of negligence among private Christians, we should require a far ampler space. But let us all look at home, within ourselves, and say, "Lord, is it I?"

INFLUENCE OF THE FEMALE CHARACTER.

From a sermon preached in 1801, by Rev. H. H. Norris, of Hackney, England.

Was it not to a woman that our Saviour bore that distinguished testimony; that he had not found so great faith, no not in Israel? (Matt. viii, 13.)

Was it not on a woman that he fixed that mark of dignity; that wheresoever the gospel should be preached in the whole world, the good deed that she had done should be told for a memorial of her? (Matt. xxvi, 13.)

When the disciples forsook our Saviour, and fled, did not the women continue with him, careless to provide for their own safety, when their Lord was in danger? (Matt. xxvi, 56, and xxvii, 55, compared.) Were not they the last to take leave of him when he was dead, and the first to welcome his resurrection? (Luke xxiii, 55, and xxiv, 1, compared.)

Was not St. Timothy, next after the apostles, the most zealous and able minister of Christ, whose praise is in the gospel? Did not prophecy point him out as a chosen vessel fitted for the Master's use, and declare before hand how great things he would do? (1 Tim. 17.) And does not St. Paul, suppressing altogether the names of his parental ancestry, hold up his grandmother Lois, and his mother Eunice, to our everlasting remembrance, as those to whom, under God, his perfection is solely to be attributed? (2 Tim. i, 5.)

And lastly, whilst there are multiplied examples of men apostatising from the faith in the hour of trial; is it not recorded of woman by St. Paul, that they would not accept deliverance from death; that thus bearing the most illustrious testimony to the truth of the gospel, they might both obtain a better resurrection themselves, and win the more converts to embrace it? (Heb. xi, 35.)

Many of you, who now bring forth much fruit unto holiness, will bear witness with me, that from children ye knew the scriptures, which alone could have made you wise unto salvation, (2 Tim. iii, 15); and that to the unfeigned piety of our mothers are you principally indebted for your instruction. They mingled the pure milk of the word with the nourishment provided for the body; and thus as ye increased in stature ye increased also in wisdom. They alternately caressed you, and instilled religious principles into your hearts.

Show yourselves, then, I entreat you, the friends and supporters of that religion which has done such good service to you; and if you have suffered its light to grow dim and decay, O! bestir yourselves, to rekindle the flame. If you have given any countenance to the dissolute profaneness of the present day, be the more earnest in future to check and to reprove it. So shall ye still continue to wear upon your heads that precious "diadem." So shall ye see our Jerusalem in prosperity all your life long; yea, ye shall see your children's children, and peace upon Israel. (Psalm cxxviii, 6, 7.) This shall be your praise in future generations, that tho' many daughters have done virtuously, ye have excelled them all. (Prov. xxxi, 29.)—This shall be your reward when the generations are no more, that haying been wise, ye shall shine as the brightness of the firmament; and having turned many to righteness, as the stars forever and ever. (Dan. xii, 3.)

TEMPERANCE.

PRESENTMENT.

The following presentment was made by the grand jury of the city and county of New-York, at the close of their late session, which recently terminated:—

"The grand inquest for the body of the city and county of New-York, being about to separate, cannot in justice to their own sense of propriety, forego the opportunity which thus presents itself, of saying, that most of the business that has come before them, has arisen out of quarrels and outrages caused by drunkenness; that this drunkenness is occasioned, in most instances, by the facility with which liquor is obtained at tippling shops, in whose neighbourhood those quarrels and breaches of the peace commence.

"Some of these shops are well known to be the receptacle of stolen goods, and the persons who keep them appear to be, in many cases, of the most abandoned character. They hold out inducements to young men to commit depredations upon the public, that they may reap the benefit of them; and indeed, were it not for these monsters of iniquity, those keepers of tippling shops and receivers of stolen goods, their victims, instead of being arraigned at the bar of their country for crimes at which they once shuddered, might be raised to become respectable citizens, and to deserve and receive the commendation of all good men.

"Should such a state of things be tolerated in a well organised community? Does it not reflect discredit on our institutions, and must not the fault be imputed somewhere? Ought licences to be granted for the sale of liquor to men who keep nothing but dram shops, and who thereby corrupt, demoralise and destroy the youth of our country?

"To the temperance societies of our city and country, much credit is due for the good they have done, and are doing; and if the authorities of our city, whose business it is to grant licenses, would but give their aid to the same good cause, by withholding licenses from the unprincipled and the profligate, we might, at no distant day, congratulate our fellow-citizens on the wholesome improvement in the habits and morals of our people which would naturally flow from such causes."

IMPORTANCE OF ONE EXAMPLE.

An event has recently occurred in this place which has given much joy to Christians. A man, who is deacon of our church, had been in the habit of drinking ardent spirits temperately for more than half a century. Although he thought and spoke well of the temperance enterprise, yet he declined joining our association, and consequently the whole weight of his influence was against us; and that influence was dreadful. Great numbers took occassion from his example, not only to oppose the cause of temperance, but to cast reproaches on the cause of religion. Means were used, gently and cautiously, and *much prayer was offered*, for the cure of this deplorable evil. Through the divine blessing the cure has been effected. During the last three or four months he has practised *total abstinence*, and three weeks ago subscribed the constitution of the temperance association. He is now 75 years of age. We regard this as a signal triumph of reason and religion over the inveteracy of habit and the cravings of appetite. This event has given a new impulse to the cause of temperance here, and we trust it will have a most favourable influence on the interests of religion.—*Home Missionary.*

Temperance in Scotland.—The Glasgow Temperance Record, contains every month, a complete list of the temperance societies in Scotland, with the number of members. The steady ratio of increase will appear by the following table, which we have collected from our files for six months:—

October, increase,	4,346
November, ...	5,335
December, ...	2,816
January, ...	4,554
February, ...	3,483
March, ...	3,004
Total in six months,	23,538

Glasgow has 7650 members of temperance societies; Paisley, 1683; Edinburgh, 1284; Campbellton, 976; Kilsyth, 818; Kirkintillock, 775; Dumfermline, 620; Greenock, 580; Dundee, 550; Airdne, 550; Anchterarder, 538; Saltcoats, 510.

The Secretary of the New-York City Temperance Society has received a letter from Mr. W. Wardlaw, of Glasgow, Secretary of the Glasgow and West of Scotland Temperance Society, dated Feb. 1, 1831.

"I rejoice to say that the good cause is prospering here in a most wonderful manner. Fifteen months only have elapsed, since the first eight or nine signatures were attached to the constitution of a Temperance Society in Scotland, and we have at this day 30,000 members in Scotland alone.* Our population does not exceed two and a half million, which, supposing that of the states to be 13,000,000, would be equal to 156,000 members with you.

"There is a measure of zeal and of enthusiasm in the cause, which is most delightful to witness. The reformation has not begun in the higher classes, but is spreading upwards from the lower to the superior grades in society. An astonishing revolution has taken place in public sentiment, with regard to these institutions. Within a few months, they were regarded as the visionary reveries of a few weak minded enthusiasts; but now their blessed results, if I may so speak, "are seen and read of all men." The effects are too visible, too notorious to be disputed, and consequently many of the timid and wavering are now joining our standard."

* By the Temperance Record, for April 1, there are now 36,519 members.—*Ed. Evan.*

Temperance in a Frigate.—Extract of a letter from an officer on board the United States ship Brandywine, to his friend in Fredericksburgh, dated Port-Mahon, Feb. 13, 1831:—

"Tell B. that out of a crew of 500 souls on board, only 164 men draw their grog.—Some old poisoned headed fellows think it portends the ruin of the service, and breaking up of sailorism."—*Sailors' Mag.*

The voyage of one of our whale ships, recently arrived, has been ruined by *rum!* The facts are these. On the passage out, a hogshead of 4th proof spirits was picked up, which, instead of being placed by the captain where it might be used as occasion should *seem* to require, was drank and dealt out by him in such a manner, as to render the whole ship's company unfit for duty. In this way the cruise was rendered a profitless one to the crew, and a wretchedly losing one to the owners. Such a fact as this speaks in a language more powerful than volumes of theories. It argues with conclusive sway, in favour of sending vessels to sea without any ardent spirits.—*Stonington Phenix.*

INTELLIGENCE.

LONDON CHURCH MISSIONARY SOCIETY.

The procedings at the late anniversary of this Society are detailed in the London Record. "The attendance was most numerous and respectable. Among those present were the Bishops of Litchfield and Coventry, of Winchester and Chester, Lord Bexley, Lord Mountsanford, Sir George Grey, &c. Lord Gambier took the chair, and in addressing the meeting, called to recollection the passage, "God so loved the world that he gave his own begotten son." "This," said he, "was the great truth, the glad tidings of salvation, which it was the great object of this institution to promote through the world. It was for that purpose they had met to-day, and earnestly did he pray that every heart might be filled with gratitude; that they might join in praising God, who had given them grace to meet for so blessed a purpose. The noble lord here repeated the Psalm—"Let us give thanks to the Lord, for his mercy endureth forever."

After prayer the report of the Society was read. The [missionary] school at Islington now contained seventeen students, twelve of whom had been admitted the past year.—Three from the school had received ordination, and nine had entered the mission field. The students had formed in the vicinity of the institution a district visitation society, probably very similar in its operations to the occasional labours of many young men attached to our American seminaries.

It appeared from the report, that the donations and subscriptions of the Society, in the year just ended, amounted to 46,584*l.* 16s. 7d.; those of the preceding year were 47,328*l.* 17s.; making a difference against the present year of 744*l.* The deficiency of the present amount, as compared with that of two years ago, was nearly 2,000*l.* on the donations and subscriptions; but that was reduced by legacies which had been left to the society of upwards 1000*l.*

After taking a view of the several stations of the society in different parts of the world, it appeared that "on the whole, the prospects of the Society were favourable." It was mentioned with joy, that the step formerly taken by Sir George Murray, secretary for promoting the objects of the society in Australia, had been adopted by his noble successor, now at the head of that department.

Referring to the exertions of the Society in the West-Indies, and to the condition of the negro slaves there, the report stated, that though the committee had to lament many obstacles to the dissemination of the gospel in the east, yet the impediments there were trifling, when compared with those which existed in the West-Indies, to the religious instruction, of the slave population. In the east, it was added, the door was opened to religious instruction, whatever might be the consequence; but in the West-Indies, in our own colonies, the attendance of a slave at divine worship often drew down upon him the vengance of his christian master. The report also complained that the slaves were not allowed the free enjoyment of rest and religious worship, but that, owing to the system adopted, the Sabbath was, for the most part, devoted to worldly purposes. It was made the market-day, and for transact- the slaves' own private business, for which no other time was allowed him. Ought such a system, it was asked, to be allowed to continue? While the committee mentioned these facts, they also stated, that there were some exceptions amongst the owners of slaves, who attended not only to their personal comforts, in remitting the extra hours of labour, but also gave every facility for their religious instruction, and paid those who had to impart to them religious instruction.

What a reproach is this to a christian nation; a reproach unknown even to the blood thirsty Mahometans! And is there nothing which answers to it, in our own land of freedom?

The report then adverted to the exertions of the Society in North-Western America, where, amongst other advances made, it stated that the sons of four Indian chiefs, each the head of a distinct tribe, speaking distinct dialects, were under christian instruction. Viewing the whole of the circumstances connected with the Society, the report added, that there were ample indications that the Lord had gone before them in this great work, and they ought to go forward with confidence. The increased sphere of action opened to the Society, and the difficulty they found of taking advantage of it with resources rather diminished, ought, the report stated, to quicken its friends to renewed exertions to promote its great object.

Addresses were then delivered by the Bishop of Litchfield and Coventry, Rev. Baptist Noel, the Bishop of Winchester, Lord Bexley, Bishop of Chester, Rev. Edward Bickersteth, &c.

CEYLON.

We last week copied a letter from an eastern paper, which mentioned that the special outpourings of the Spirit had been again witnessed at that station. The Norwich Religious Messenger, of last week, contains a letter, under date of Oodooville, Jaffna, Nov. 20, 1830, communicating the same intelligence, and furnishing some portions of a daily journal. The following is an extract:—

"*October 3d.*—Mr. W. more unwell with his cold and cough, but had a meeting with helpers, girls and domestics. Goodrich had spent the day at Batticotta, and told what he had seen amongst his old companions and friends in the seminary; how some who had been poisoned with evil spirits, were now sitting clothed and in their right mind. Some, he said, who had been exceedingly opposed to the truth, had held meetings to ridicule the bible and those who loved it, and had committed sins too bad to be mentioned, are now with many tears crying unto God for mercy. "No one who has not lived with them, as I have, and known them thoroughly, can conceive the alteration." He had also been near, so as to hear what was going on in a meeting of the children of Mr. Poor and Miegs; heard their sobs, and groans, and prayers, and seemed much affected, and turning to Charles, addressed him with much feeling, and I hope with effect. Poor C. thought it new times, to be exhorted in this way by a native, and was quite overcome. I felt thankful, and as though we have now reason to hope our children will be brought into the kingdom of God. *4th.—Fast day.*—It rained violently, but was a very solemn season, observed more or less by all on the premises. New times indeed, when every one readily leaves work and play, and resorts to the house of prayer, without compulsion. *Monday, 8th.*—We have a new kind of meeting this evening, at Oodooville, of the church members of Manepy and Oodooville, with some inquirers from both stations. Such a time as this we never saw before; about fifty adults, and the girls of the school; and confessions were made by sixteen or seventeen men. I believe not one was tired, though kept till after after 9 o'clock. Many wept; indeed, I should think nearly all. We have never, perhaps, had more evidence that the Spirit of God was present. Bailey, who teaches an English school here, and gives lessons in English to the girls also—from the seminary two years ago—was, perhaps, the most affecting. He told how he had been a long time, like one in a great ocean, when the fish on every hand were coming at him with open mouth, and trying to catch him, and each saying, he is mine, he is mine; when a boat was let down for his deliverance, and instead of getting into it, he had kicked it away, and remained struggling against the sharks, &c. till, in great compassion, the master of the ship again let down the boat, just in time to save him; and now he hoped he had got safely into it, and if the Lord would only keep him there ——. He then begged leave to pray, and seemed to pour out his soul in thanksgiving and humble entreaties to be kept by the mighty power of God. His description was the more affecting, as it was known to be accurate. *12th.*—Yesterday the brethren had a very encouraging day at Jaffna. There seems to be something of an excitement in Mr. Robert's society, Wesleyan. A note this morning from brother Spaulding, says, "I never saw so much to encourage me." *18th.*—A number of masters and girls think they have really made an entire surrender of themselves and their all to the Saviour. We have had many meetings, public and private, and the voice of prayer has, I trust, been heard in heaven, from old and young, and girls and boys. Mr. W. returned this evening. He sees no cases of declension in the seminary, but every one is in some degree affected. Some who have been much opposed, some who have long halted, and others, like Lot's wife, are now apparently of one mind. How wonderful the goodness of God. Shall we ever distrust him again?"

Extract from another letter, dated Oodooville, Jan. 5, 1831:—

"The Lord has indeed put a new song into our months. At present the work is, I am afraid, rather at a stand, or is not making the progress which could be wished; but we hope that a considerable number, especially of children, will be found to have received lasting impressions. At a general enquiry meeting, held a fortnight since, there were, including some members of the church, near three hundred present, of whom perhaps half expressed a resolution to follow Christ; and a hope of acceptance through him."

STATE OF RELIGION IN MAINE.

Extract from the report of the delegates from the General Conference of Maine, on the state of religion within their bounds, to the General Assembly of the Presbyterian Church in the United States, at their session at Philadelphia, May, 1831:—

"The churches in the nine county conferences connected with this body, are distributed along a sea-coast of more than 300 miles, and dispersed in different parts of a state which includes more than half the territory of New-England. Of the 157 churches belonging to the General Conference, 125 enjoy the administration of the word and ordinances from 111 ministers, at stated times, though some of them not oftener than once in two, three, or four Sabbaths. Not less than 60 of these 111 ministers have derived a part of their support, and many of them do still, from missionary societies and county conferences. One third, at least, of all the pastors of churches have been settled within the last three years. Upwards of thirty of our churches are destitute, and have very little preaching from ministers of their own denomination. Not one fifth of them are able, on account of being so few in number and possessing so little property, to support the gospel even for half the time without foreign aid.

"Of the 157 churches, not more than three have as many as 200 members each. One half of them have less than fifty members each. At the same time, these churches, perhaps generally, are as large in proportion to the congregations, as in most other parts of New-England. The average number in the congregational churches, is less than 60. They are in the midst of other denominations, in number from two to seven. The Calvinistic Baptists have upwards of 200 churches in the state, 160 preachers, and between 13 and 14,000 members. The Wesleyan Methodists have eighty preachers, and 10,000 members.

"Two thousand five or six hundred in connection with these churches are associated in bible classes, and 9 or 10,000 in Sabbath schools. Our Missionary Society employs about forty missionaries, and received the last year $2,400. Something is done in nearly all the churches for benevolent institutions.

"About 130 Temperance Societies, embracing at least 7,800 members, have been organised on the principle of total abstinence. Previously to the commencement of this work of mercy, it has been supposed that there were not less than 10,000 inebriates, and annually a thousand deaths by intemperance. But it is a most encouraging fact, that in twelve towns, containing 12,597 inhabitants, positive and unequivocal evidence has been given, that no less than eighty-four drunkards have been thoroughly reformed.

"A striking illustration of what might be done, is found in the success attending the exertions of a town in Washington county. Its population is a little rising of 1000. About five years ago, a temperance society was formed.—Previously to this, 10,000 gallons of ardent spirits were annually consumed, at an expense of $10,000. The consumption the last year amounted to 200 gallons. Before the reformation commenced, they had seventeen licensed retailers; for the last three years, they have had none. Still this vice prevails to a lamentable extent within the state. But what is most grievous is, that the chief hindrance to an entire abandonment of the use of distilled spirits, is found in members of the church.

"The monthly distribution of tracts has been put in operation in several of our villages. Most of the towns have been explored and supplied with bibles. In the two colleges are 172 scholars, 60 of whom are hopefully pious. Fifty of these are at Bowdoin college, and twenty of them have recently been made the subjects of renewing grace, and it was hoped the good work was advancing. Some of our academies have been visited with revivals.

"Numbers of the churches are favoured with precious seasons of refreshing from the presence of the Lord. Not less than thirty towns, and some of these, places of the first importance in the state, within the last six months have enjoyed or are now enjoying a revival of religion. In many others, there is an unusual waking up to the interest of the church, and the destiny of men. Some of these revivals bear the same characteristics as those in other more highly favoured parts of our land. Conversions are sudden and frequent; individuals among those classes of men, who have been least affected by former revivals, are brought into the kingdom. In one town, where the church had declined for seven years, it was proposed that meetings should be held on successive days. But such was the state of things on Saturday, the day succeeding that on which the notice of the meetings was to be given, that it became a question, whether it were expedient to commence them. It was not known that an individual was at all seriously impressed. The meetings, however, were attended and closed on Friday, when fifty presented themselves as enquirers. On the next day, the minister of the place, who was sick enough to have taken his bed, was surrounded at three successive times, by a group of his people, anxiously enquiring what they should do to be saved.

"In Portland, the principal town in the state, in one of the two evangelical congregational societies, there were lately forty or fifty enquirers, and in the other, rising of a hundred. A considerable number were rejoicing in hope. Some of the most intelligent, respectable and influential men in the place are numbered among those who heartily espouse the cause of our Redeemer.

"In another town, in which the greater part of the young people were brought into the fold of Christ in the course of the last year, some thirty of the most respectable middle-aged gentlemen, and including all of this description in the society, save two, requested their minister to appoint a three days' meeting. In this number, not one professed to be a subject of renewing grace. The meeting was appointed. On the first day of this meeting, the remains of one of these thirty men was committed to the grave. He died suddenly, and left no evidence of being united to Christ. Scarcely a family remained, the last account said, in the congregation, in which there is not an enquirer or a convert.—There a little girl of twelve was seen leading a sister of ten to her minister, to ask what she should do to be saved. The work exceeds the largest expectations of the people of God."

STATE OF RELIGION IN VERMONT,

Reported by Rev. T. A. Merrill, to the General Assembly of 1831.

Having been prevented in the course of divine providence from attending the meeting of the General Assembly of the Presbyterian Church, as delegate from Vermont, I take the liberty to state, that during the three first quarters of the year now ending, there has been nothing deserving special notice in regard to the state of religion in Vermont. There were revivals, but their occurrence was rather unfrequent. They were not numerous, and very few if any of them were uncommonly powerful. But within two or three months, revivals have been very much multiplied, and many of them have already, as is judged, brought in a large number of converts. An expectation extensively prevails, that a great portion of the state is to be refreshed from on high. This expectation has led many churches to adopt a course of measures which has been followed by a revival. These revivals, I think, have been preceded and accompanied by an uncommon spirit of prayer. Indeed, a greater proportion of time even in public meetings has been spent in prayer, especially in short and specific prayers, than has been usual. Though many revivals have commenced at three or four days' meetings, which have been immediately attended or followed with a considerable number of hopeful conversions, still I have never known, in connection with the return of wandering prodigals to their heavenly Father, less excitement that was feverish and undesirable, than during the present season. This I say with great confidence, so far as eight or ten towns in this part of the state are concerned. The ten revivals prevailing within thirty miles of this place, appear to owe their existence under God to three or four days' meetings. And not a single meeting of that character, within the distance above mentioned, has failed to bring a revival.

The presiding officer of Middlebury college, in this town, informs me, that he thinks that about thirty of the students and one tutor have recently, for the first time, given themselves to the service of their God and Saviour. This is about two-thirds of the number that have been present the current term, who did not cherish a hope of saving mercy at the beginning of it.

The temperance cause has made great progress in this state during the year past.

VALLEY OF THE MISSISSIPPI.

Sunday Schools.—It is delightful to observe, (says the Boston Recorder), that the concern which has been manifested in our eastern and southern states, respecting the establishment of Sabbath schools, has awakened a kindred concern in the good people residing in that valley. We trust it will continue to manifest itself in a concert of holy action, till that wilderness shall be as the garden of the Lord. We have now before us the Western Observer, of May 7, a respectable weekly newspaper published at Jacksonville, Illinois, in which is given a very animated account of a numerous meeting of the citizens of Springfield, Sangamon county, Illinois, May 1, for the purpose of organising an association, to be called "The Sangamon County Sunday School Union, auxiliary to the Illinois Sunday School Union." Its objects are, "to concentrate the efforts of the friends of Sunday schools; to disseminate useful information upon the subject; and to establish Sunday schools wherever it may be practicable." The officers chosen are—a President, Elijah Iles, Esq.; five Vice-Presidents, a Secretary, and Treasurer, and nineteen Directors. From the spirit which seemed to be diffused through the meeting, we are of opinion that happy effects will result.—The remarks which follow are taken from the Western Observer, and are introductory to the notice of the Society's formation. They show a spirit of gratitude and christian sensibility, highly honourable to our western brethren:—

"Every circumstance seems to favour the formation of these institutions in Illinois. Rev. A. Bullard, whose devotedness to this cause is known to many of our readers, has effected, since his return to Massachusetts, an arrangement on which we can place more reliance than perhaps any other which could have been devised, and by which the Sunday School Union, of which he is Secretary, has undertaken to do its part in forming schools in the valley of the Mississippi, in a way which will operate very much to our advantage. That Union has undertaken to furnish an agent, and forward books to the several depositories through this state; and to accomplish this object it has already made an appropriation of two thousand dollars. We rejoice that the work has fallen into such hands. We know from the character of the Massachusetts Sabbath School Union, that the effort will not stop here, but that once interested in our behalf, it will become our firmer friend, in proportion as it sees we appreciate its benevolent feelings towards us.

"We understand that the Young Men's Bible Society of New-York have voted to supply gratuitously, all the destitute Sunday schools in this state with testaments. This is a generous offer, and we trust that every thing may be accomplished which the donors can hope for, from thus "casting their bread upon the waters."—About four hundred of these testaments have been received at the depository, kept by D. B. Ayers, in this town. They are neatly printed and well bound."

The Report of the Baptist Board of Foreign Missions, at the annual meeting in Providence, April 27, 1831, is just published in a neat pamphlet, and may be purchased at the store of Lincoln & Edmands. It is an able document, comprising much valuable missionary information, respecting the extended nature and successful operations of the Board. It contains the following reports by committees, viz:—On the Indian stations; on the mission to Africa; on unoccupied fields; on the deficiency of missionary labourers; on the publications of the Board, and on augmenting the pecuniary resources of the Board. The subjects taken up in the general report of the Board of Managers are—the Burman station at Maulemein; native assistants; boarding-school; works prepared for the press by Mr. Judson and the other missionaries; the printing establishment; the station at Tavoy; Burmah proper, &c. &c. The present state of the treasury is such, as to enable the Board to fulfil all its engagements without embarrassment; a circumstance which they record with the liveliest gratitude to God. It is now their desire to establish new stations among the Indians, and to send fresh labourers to Africa, Burmah, and other sections of the heathen world. In this we hope the Board will be supported generously. Respecting Mrs. Judson's Memoir it is stated, that "besides the influence of a religious character which the memoir exerts upon the hearts of men, the sale of it is a constant source of income to the mission treasury. The publishers have already paid in $1250, the profits of the work."—*Ch. Watchman.*

REVIVALS.

Mendon, Monroe Co.—The Rochester Observer mentions a protracted meeting at this place, which commenced on the 8th ult. and continued probably till after the time of publication. On the third day more than one hundred, and on the fourth, more than two hundred, took the seat of the anxious. On the evening of that day, "more than sixty persons from twelve to seventy years of age, voluntarily arose and expressed a hope of pardoned sin; and on the same evening more than one hundred, without being called upon, arose and requested a special interest in the prayers of God's people." As about three thousand persons attended, it became necessary to adjourn from the meeting-house to a neighbouring grove. The converts are from various ages, classes and characters in society. Some had been Universalists; some open revilers. The work was moving onward with great power.

Valley of the Susquehannah.—The following, of a recent date, from Harpersville, came too late for our columns last week:—

"In many places around us, there is now a very interesting state of things. Since the protracted meeting at Bainbridge, Chenango county, 12th of May, which was very interesting, a good work has been progressing there; though it is said now to be on the decline. I do not know any thing of the number that are hoping, but it must be considerable. The work spread into Sidney, Delaware county, and the week before last, about twenty were indulging hope in that society. A friend here received a letter from Guilford yesterday, stating that the work was at present very powerful in the east part of that town. I attended a three days' meeting at Windsor, on the 4th inst. and another at South-Bainbridge the week following. In both these places a good work appears to be going on, and a considerable number are hoping that they have passed from death to life, since the meetings.

"A three days' meeting commenced day before yesterday in Green Village, Chenango county, and there is to be one next week in Sidney, Delaware county. These meetings in this region have been wonderfully blest; but I fear we shall crowd them too fast, and thus de-

stroy their interest. I cannot but hope that we shall see, ere long, this part of the valley of the Susquehannah, so long desolate, bud and blossom as the rose. The Lord hasten it.

"Your's, &c. "A. S."

Harford, Susquehannah Co. Pa.—Extract of a letter from a clergyman, to the editor of the Western Recorder, under date of June 24:—

"The Lord is visiting in mercy the congregation under my charge. A revival commenced two weeks since. About twenty have, we trust, been made subjects of God's renewing grace. The prospect at present is quite favourable. The work commenced immediately after the close of a three days' meeting held in this place. "A. M."

Arcadia, China, and *Fredonia,* in the south-western counties, and *Mount-Morris, Moscow, Groveland,* and *Sparta,* in Livingston county, are mentioned by the Rochester Observer, as scenes of revival. *Vienna,* (town of Phelps), Ontario county, is also greatly blessed, as would appear from the same paper. The labours of Rev. Mr. Boyle are favourably mentioned in connection with the work. An eight days' meeting, of a peculiarly interesting character, has recently been held at V.

Presbytery of Columbus, Ohio.—The Philadelphian contains a narrative of the state of religion in this presbytery, as prepared for the General Assembly. The following is an extract:—

"In many congregations unusual attention has been given to the preaching of the word, and several churches have enjoyed, and are now enjoying, a season of special refreshing from the presence of the Lord. In Circleville, the church has been blessed with a revival which has been in progress several months. Fifty persons have already been added by examination. Among these are a large number of the most influential persons in the town. A number give hopeful evidence of piety who have not yet been received into the church; and a few remain serious who dare not think that their hearts have been changed.

"The church at Columbus, also, has been watered by the dews of divine grace. Fifty or sixty have already been added, and a much larger number are seriously inquiring, "What must we do?"

"A refreshing shower has also fallen upon the church and congregation of Union. The fruits of this revival are between thirty and forty hopeful converts.

"In Truro congregation, there has been considerable seriousness, which has resulted in thirteen conversions.

"Delaware, Liberty, and Radnor, are now blessed with the special influence of the Holy Spirit. The revival in each of these places, is yet in its incipient state. In Delaware, especially, the appearances are peculiarly interesting.

"It is worthy of remark, that bible classes have shared largely in the blessings of these revivals. A majority of the members of several classes have been the hopeful subjects of divine grace, and in one congregation the operations of the Spirit, with the exception of a single person, seemed wholly confined to the class.—Two thirds of this class are now rejoicing in hope, and the remainder are seriously enquiring.

"Special seriousness is witnessed at other places. The cause of temperance, Sabbath schools, and bible classes, has been upon the increase. A very considerable effort has been made to supply all the destitute with the bible; which object is nearly accomplished."

Elyria, Lorraine Co. Ohio.—A letter from the pastor of the church at this place, to the editor of the Observer and Telegraph, contains the following extract:—

"Precious had been the feast, and every heart seemed to say, "Oh, that it might never end!" It was a feast at which many of them had partaken of the bread and water of life for the first time, and during which older disciples had received fresh and large supplies.

"During the eight days' elapsed since the close of the five days' meeting, we have spent one hour each morning in prayer meeting, and have held a meeting of some kind every evening. The work goes on, and we trust there are "daily added unto the Lord such as shall be saved."

"I write of this work with peculiar pleasure; for never in a revival, amid numbers no greater than ours, did I see God more glorified.—Leading men of advanced age, and others from neighbouring towns, who came to us in their sins, departed hoping in Jesus for the great salvation. In one place, professional men, merchants, mechanics, and others of influence, of whom we were constrained a few days since to say with weeping, "They are the enemies of God," now say, "We will serve the Lord." Every age, from childhood to threescore and ten, and every character, from the most moral to the stanch infidel, are among those who hope. It is interesting to notice that many of the hopeful subjects of this work are heads of families in the prime of life, and leading the business of our flourishing village, and of this new county. And now we say, "Let all the people praise thee, O God; let all the people praise thee!" And let all who love our Lord, pray for us, for the work is but begun.

"In view of our own experience and that of others, we are prepared to urge the observance of three, four, or more days' meetings, upon all the churches and congregations throughout the land.

"Perhaps no church and people are more fearful of this new measure than ours were; but all now most heartily approve. No people can be more determined not to attend week day meetings than this was. The church had been greatly prejudiced against meetings of this kind; but the blessed Spirit, in answer to much prayer, drew them one after another from their business, till our house was crowded. Many who were dragged there, now rejoice in hope. From the first thought of this meeting till its close, every thing done was preceded and followed by prayer. Much of the time in public and private, the people of God were wrestling at the throne of grace.

"Truth was presented in a plain and pointed manner, and immediate submission urged. The chief instruments in the work spoke and prayed, as though they expected immediate submission, and they were not disappointed. The Spirit came down even while they were speaking, and subdued the rebellious. These two points I desire to make prominent—ceaseless, wrestling prayer, and immediate submission."

Fayetteville, N. C.—A revival which had commenced in the presbyterian congregation at this place previous to the great fire, is said to be still in progress; and contributions are making in New-York, to rebuild the house of worship, the walls of which are still standing.

Connecticut.—Since our last notice of revivals, we have heard of several places in this region, where God is pouring out his Spirit in copious effusions. In fact, whenever enquiry is made after the state of religion, we learn that in many places, revivals, of which we had no knowledge before, have been in progress for some time. On some the blessing is descending like the gentle rain, that revives and strengthens "the things that are ready to die," and causes the seed that has lain long in the earth to bring forth new and thrifty plants. On others it descends in more copious showers, refreshing the earth, and producing in either case an abundant harvest.

Of the latter class are, Bridgeport, Huntington, Waterbury, Harwinton, Southington, Jewett-City, Griswold, Lisbon, Marlboro', East-Hampton, and Millington. In some of these places the work is great and powerful, bringing in a number of the most influential characters, subduing opposition, and converting to the faith of the gospel, universalists and infidels. In all these places we believe the revival has been commenced or greatly promoted by protracted meetings.—*Rel. Intel.*

Bridgeport, Ct.—We learn that a powerful revival has recently commenced in this place, in which all the different denominations share. Conversions are numerous.—*Evangelist.*

Important Facts in relation to Revivals.—In an account of a revival which commenced in Jamaica, Long-Island, in December last, and still continues, in which a large number has been gathered into the fold of Christ, there is this remark—"*Those who yield most speedily after conviction, have in general appeared most clear, and given most satisfactory evidence of regeneration.*" It then has been found that the sinner cannot make himself *better*—cannot propitiate the favour of God; and that conversion will not be more thorough, by continuing a *long time* to *resist* the Spirit, and refuse the offers of mercy, than if the offers were at *once* accepted. *Roch. Observer.*

WESTERN RECORDER.

UTICA: JULY 5, 1831.

Protracted Meetings.—These meetings, thus far, have been generally blessed throughout the land. The examples of failures have been comparatively few. Where a church assemble, feeling their own weakness and responsibility, and looking directly to the hills whence their help cometh, the blessing is seen to descend on souls ready to perish. Where they are not thus fully prepared, as they first assemble, they will often, by the second or third day, be seen to humble themselves, confess their sins, and return to the Lord, renewing their covenant vows before him in the spirit of genuine contrition. In this case, also, the blessing is seen to descend. In some cases, still more unpromising at the outset, faithful preaching and agonising prayer have been attended with divine power, and a precious revival has ensued. Even the mistakes and rashness of men have sometimes been seemingly overruled for good; and examples have not been wanting, where Christians, who assembled full of unbelief, prejudice, and formality, had afterwards all their pride confounded, their wisdom put to shame, and their minds filled with ingenuous relentings, and with heartfelt gratitude to God for the wonders they were permitted to see and hear.

Under such circumstances as these, which are unparalleled in the modern history of revivals, there is great danger that Christians will come at length to place more confidence in these holy convocations, than they do in the great Master of Assemblies; and as it is the purpose of the adversary of souls to spoil every good thing, we ought not to be ignorant of his devises. If he can also excite some of the brethren to the indulgence of a captious spirit, and others to entire recklessness of consequences; if he can stir up the brethren, needlessly to accuse each other of heresies in theory or practice, or of coldness, or of spurious zeal in the cause, he will be very likely to succeed in accomplishing his ruinous designs. How long, under any such circumstances, it may be the good pleasure of a sovereign God to continue his gracions influences among the churches, it is impossible to say. Great is his goodness, wonderful his condescension and forbearance. Let the more active friends of the cause keep humble, be patient with those that differ from them, be meek, fervent in spirit. Let them keep near the mercy seat. While some may criticise or condemn, and others still adhere to the traditions of the elders and fathers; let us, while watching the providences of God, go directly to the blessed bible for a perfect standard of doctrine and practice, and endeavour constantly to imitate, in some humble measure, the examples of faith and holy living which are there recorded. Let none of us go down into the plains of Ono, at such a time as this. Let each keep building in the fear of the Lord, beginning over against his own house; and the work will still move onward with power.

There is yet another danger, greater, perhaps, than any to which we have now alluded. When the impulse which has been felt during a meeting leads the brethren to a proper course of self-denying, prayerful, persevering effort, a revival ensues, which leads often to the most glorious results. But when the brethren retire from the meeting, where they had confessed their sins, and publicly renewed their vows before God, and then, like the natural man beholding his face in the glass, straightway forget what manner of persons they are of—who can tell what mischiefs may follow? A covenant keeping God will not think lightly of broken vows. Here is constant danger. The temptations to sloth and worldliness are severe and perpetual. There may be dangers, and doubtless there are, of opposite natures, both as to doctrine and practice; but of all the dangers to be apprehended in the present aspect of things, there is none, we believe, that bears any proportion to the one which has now been mentioned. Let the men who have thus vowed before God, feel that they have promised, and cannot now go back. Let them call upon a covenant keeping God for grace to help, and at the same time "be up and doing, . . . while the day lasts." The motto should be "Entire Consecration." O, the broken vows that are registered against "that day, when the secrets of all hearts shall be revealed!"

Burman Mission.—Calcutta dates have been received to the 26th January. Mr. Bennet has written for another printing-press, which will probably be soon sent out. Mr. Judson had been advised to visit the United States; but as his health has much improved, and his translation of the bible is still unfinished, he concludes to remain for the present. Mr. Jones parted in January with his fellow passengers, Messrs. Harvey, Reed and Ramsay, who with their wives sailed for Bombay.

Bread.—In a communication published in the Recorder of the 14th ult. in favour of retrenchment in diet, the word *bread*, as appears by recurring to the manuscript, should have been qualified by the word *sweetened*. The circumstance was overlooked at the time amidst the hurry of preparation, but had it been discovered in due season, the objections of our correspondent "*Doing Good*," which appear to-day, might, perhaps, have been sufficiently obviated. This article, however, was in print before the discovery was made.

Temperance Taverns.—We like to drop a hint in favour of these useful establishments. In Herkimer, we recollect, there is a deserving house of this kind, Mr. Kelsey's, amidst a population that have hitherto not been remarkable for their zeal in the cause. Let the friends of temperance remember it as they are passing through that village.

A Temperance House has recently been established in Franklinville, Cataraugus county, by Messrs. Mead & Ealy.

New Works.—Whitman on Revivals, and Ware on the Formation of Christian Character, are mentioned in the journals, as publications *decidedly socinian* in character.

A certain sect, we understand, are determined to establish, as speedily as possible, a theological school at Clinton, eight or nine miles from this village. One of the tenets of the theology to be taught there should seem to be, that "the fearful and unbelieving, and the abominable, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part" in the paradise of heaven; and that the "unjust," and the "filthy," the "dogs and sorcerers," shall all share with them the blessed visions of eternal glory! See the last two chapters of Revelations. What a kind of heaven would this be?

Rev. Benjamin B. Smith, formerly editor of the Vermont Episcopal Register, and more recenty conductor of the Philadelphia Episcopal Recorder—both truly evangelical in character, has been elected bishop of Kentucky.

Dr. Beecher's society, of Boston, dedicated their new stone meeting-house on the 15th ult. Sermon by the pastor, from 1st Kings, viii, 27. The former house was burnt, February, 1830.

Rev. J. Sanford, of Philadelphia, has declined the call of the McChord church, in the city of Lexington, Ky.

A protracted meeting commenced last week on Friday, at Whitesborough. The notice of it came to hand after our paper was issued.

Similar meetings, it will be recollected, commence to-day, in Augusta, Oneida county, and in Columbia, Herkimer county.

An Episcopal Theological Seminary is about to be established in Cambridge, Mass.

The lines of the youthful "S. C." are not entirely destitute of talent; but to publish them would not, as we think, have a tendency to "encourage him" in his further efforts. One who would become a poet, should never be in haste to publish.

POLITICAL.

FOREIGN.

London dates to the 27th of May, have been received by several arrivals at New-York, from Liverpool.

Result of the Election.—The Courier of the latest date gives a summary of the returns.—The result is 385 votes in favour of reform, and 251 against it; majority, 134. The Courier classes amongst the anti-reformers all whose votes are in any degree doubtful; so that it is probable the majority is underrated. The returns have yet to be made from twenty-one places in Scotland, returning twenty-one members, and from Pembrokeshire, returning two. The new Parliament was to meet on the 14th of June.

France.—The French king was making a tour through his dominions. His first halt was at St. Germain, where he reviewed 5000 national guards, and was received with loyal enthusiasm. At Poissy, Meulan and Nantes his reception was equally gratifying, according to the representations of the French journals.

Poland.—A dispatch from Gen. Skrzynecki, dated at Jedzejow, the 2d of May, gives the particulars of an engagement at Minsk, on the 29th of April, which was attended with but little loss on either side. The General adds—"After the contest at Minsk, I occupied the position at Demby, where I expected the enemy. I determined to accept battle, which it appeared to me he was willing to give, for I could not otherwise explain an offensive movement effected with his whole force, which he seemed to assemble expressly near Demby. In the night of the 29th, contrary to my expectation, the enemy commenced a retrograde motion. Our advanced guard immediately pursued him, and brought in prisoners from all sides.

"In the night of the 30th of April, Lieut. Sieraski, with thirty of the 5th chasseurs a cheval, fell unexpectedly on the rear of a whole regiment of Cossacks, near Texebusza, killed a great number, made many prisoners, and dispersed the remainder in the neighbouring forests. On the retreat of the enemy, vestiges of great devastation appeared every where. Our soldiers were struck with horror to witness the traces of Russian barbarity."

The papers also contain two reports from Gen. Dwernicki. The first is dated at Kolodno, the 24th of April, and gives the particulars of an engagement with a Russian force of 12,000 infantry and calvary, under Gen. Rudiger, in which the Poles were successful. The Russian loss in killed is said to have been considerable; and their wounded amounted to eight hundred, among whom was Gen. Plaskoff, mortally. The Poles took eight cannon, and one hundred prisoners. Their own loss was fifty killed, and sixty-eight wounded.

The second report is dated Chelbanowska, the 28th of April, and mentions another battle with Gen. Rudiger, in which he (Dwernicki) took seven cannon and one hundred prisoners. Gen. Rudiger then concentrated his forces, which were far superior in number to the Poles, and Gen. Dwernicki took a position near the Austrian frontier, which was impregnable except on the side of Gallicia. After manœuvering two days in vain, to draw the Polish general from his advantageous situation, Rudiger sent forward to the Austrian frontier some thousands of cavalry, who scattered and disarmed the Austrian guards, and prepared to attack the Poles in that direction. Dwernicki finding his rear no longer protected by the frontier, and being unable to sustain a general assault from a corps eight times stronger than his own, quitted his position, and retired into Gallicia. The Russians pursued, fired upon the rear of the Poles, who had orders not to return it, and took about twenty prisoners. The Austrians interferred, and the firing ceased; but the Russian general took up within the frontiers a position, which he held for five hours and then withdrew. The Poles (as heretofore mentioned) were required by the Austrian authorities to give up their arms, which, with their military stores, were delivered to the Russians.

Gen. Dwernicki intreats the Polish government to adopt measures for the safety of his corps, which had done all in its power for the welfare of the country, and might be of great benefit in future.

The Polish government have ordered a new levy of 40,000 men to be completed, and so great is the national enthusiasm, that according to the last accounts, only a few days would intervene between the promulgation and the fulfilment of the order.

Turkey.—The progress of the insurrection against the Sultan was daily becoming more dangerous, and it was believed that nothing but a decisive victory would save him. Ali Bey, at the head of 60,000 men, had already entered Sophia, resolved to march against Constantinople, unless the Sultan immediately acceded to the demands of the insurgents; among which are, the disbandment of the regular troops, the reorganisation of the janissaries, and the restoration of their confiscated property.

DOMESTIC.

Fire.—The state-house of North-Carolina, situated in Raleigh, was destroyed by fire on the 21st ult. In consequence of a fire breaking out in the roof of this splendid building, during the last winter, which was extinguished without causing much damage, it was determined to cover the roof with zinc; and the fire is believed to have caught from the carelessness of the persons employed to solder the metal. The fire again took in the roof, and spread so rapidly, that it was impossible to extinguish it. The library, and the statue of Washington, by Canova, were also destroyed; but the records, and a fine painting of Washington, were rescued from the flames.

Attorney-General of the United States.—Mr. Berrian, in compliance with the intimation of the President of his desire to form a new cabinet, resigned the office of attorney-general on the 15th ult. R. R. Taney, Esq. of Baltimore, has been appointed to the vacant office. Mr. Berrian was in Georgia, when the other members of the cabinet resigned, and had but recently returned to Washington.

Canal Memoranda.—Received at the canal collector's office at this place, for tolls, from the 15th of April to the 15th June, $59,687 04
Rec'd in 1830, in the same period, 32,068 01

$27,619 03

Showing a net gain over the business of last year, in the two first months of business, of twenty-seven thousand six hundred and nineteen dollars.

Since the opening of the canal, there have been shipped east on the canal, from this place, one hundred and three thousand one hundred and forty-two barrels of flour, (103,142). Much more would undoubtedly have been forwarded, but for the falling away of the market during a month past. Since the promulgation of the British colonial trade act, some shipments have been made from North-Rochester, for Montreal, and from appearances more will follow.—*Rochester D. Adv.*

The Sea Serpent.—This monster made his first appearance this season at Boothbay, on Sunday last. He was seen again on Tuesday by two gentlemen, at a distance of about sixty feet, and afterwards by ten or twelve citizens of Boothbay, as he passed and repassed several times about 150 feet distant from them. He is described by the editor of the Wiscaset Journal, who was on the spot, as from 150 to 200 feet in length, of a brown colour on the back, and a yellow brown on the belly. He moved with an undulating motion, like that of a leech or bloodsucker, which gave to his back the appearance of the bumps described by those who have previously seen him.—*Boston paper.*

Wool.—The quantity of this article purchased by our merchants this season, we are informed, exceeds 100,000 lbs., for which cash and high prices have been paid. A single load was brought in by a farmer one day last week, weighing 2,979 lbs. for which he received $2,175.—*Canandaigua Rep.*

An Old Newspaper.—A late Newport (R. I.) Mercury says, "This number completes *seventy-three years* since the Mercury was first published in this town, (June 12, 1758). by James Franklin, brother of Dr. Benjamin Franklin.

Richard Peters, Esq. reporter of the supreme court of the United States, has published, in an octavo volume, of nearly three hundred pages, the case of the Cherokee Nation *against* the State of Georgia, as it was introduced, argued, and determined, in that court, at the last January term. The contents of the volume are—the bill filed on behalf of the Cherokee nation; the supplemental bill; the arguments of Messrs. Sergeant and Wirt; the opinion of the court, as delivered by Chief Justice Marshall; the several opinions of Mr. Justice Johnson and Mr. Justice Baldwin, and the dissenting opinion of Mr. Justice Thompson, concurred in by Mr. Justice Story. Mr. Peters has given a very useful appendix of documents, including the treaties, acts of Congress, acts of the Legislature of Georgia, and judicial opinions, to which reference has been made in the Cherokee question.—*National Gaz.*

By the Winnebago, arrived here from the Upper-Mississippi, we learn that Gen. Gaines, who proceeded some eight or ten days since with a detachment of regular troops from Jefferson barracks, against a band of the Sacs and the Fox tribes of Indians, has called upon the Governor of Illinois for a detachment of 700 militia, to proceed immediately to the point of expected hostilities. It is reported that the Indians met the troops with a war dance, and expressed a determination not to leave the ground unless by force of arms."—*St. Louis Beacon.*

The new Secretary of the Navy, Mr. Woodbury, lately promulgated a circular, addressed to all naval commanders, showing that he will cause to be paid to such men under their command, as decline drinking their daily allowance of whiskey, six cents per day in lieu thereof.—In 1823, it had been for years a standing order, that such men as did not wish to drink their whiskey should be paid for it. It was then, and is now, well understood by our naval commanders, that such was the case.—*Prov. paper.*

The boiler of one of the locomotive engines on the South-Carolina canal and rail-road, exploded on the 17th ult. from an over pressure of steam, in consequence of the safety valve being held down by one of the negroes attached to the car. The engineer was badly scalded, and two of the negroes were severely injured, one of whom had his thigh broken. The boiler was thrown to the distance of twenty-five feet.

The Oxford Observer (Me.) states that the wife of James Buckminster, of Franconia, (N. H) has had, since the year 1824, nine children at three births; three at the first, two at the second, and four at the last! They are all boys, and are all living and doing well.

It is stated in the Rochester Observer, that the destroyer of the family peace of John E. Brooks, who lately drowned himself, keeps the depository, and distributes, as agent, those tracts, which emanate from New-York, teaching that marriage vows are *unnatural* restraints upon the best feelings of the heart, and that fidelity to the marriage covenant arises from weakness of the intellect, and a superstitious fear. It is said that these tracts have been distributed with a liberal hand in this city.—*Bost. Gazette.*

Andrew Billings has been appointed postmaster at Remsen, Oneida county, in the place of Heman Terry, removed.

THE VERSE-A-DAY SYSTEM.

JOHN XIV.

Tuesday, July 5.—25. These things have I spoken unto you, being yet present with you.

Wednesday, July 6.—26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Thursday, July 7.—27. Peace I leave with you; my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Friday, July 8.—28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: For my Father is greater than I.

Saturday, July 9.—29. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

Sunday, July 10.—30. Hereafter I will not talk much with you: For the prince of this world cometh, and hath nothing in me.

Monday, July 11.—31. But that the world may know that I love the Father; and as the Father gave me commandment, even so do I. Arise, let us go hence.

CHAPTER XV.

Tuesday, July 12.—1. I am the true vine, and my Father is the husbandman.

WESTERN EDUCATION SOCIETY.

QUARTERLY REPORT.

Receipts from March 17, to June 16, 1831.

Ann-Arbor—Fem. Association, by Maria Mills, sec'ry,	$5 0
Attica—Fem. Association, by Mrs. H. Chittenden, sec'ry, $11; by W. H. Wilder, ag't, 2,	13 00
Bergen—Fem. Association, by Mrs. C. Pierson,	5 89
Brutus—Fem. Association, by Mrs. Booth, t'r,	3 00
Buffalo—J. Dart, $10; J. Stocking, 10; Wm. Williams, 5; A Friend, 5; J. C. Lord, 5; F. W. Parmelee, 1; O. Allen, 5; G. Burt, 5; D. R. Hamlin, 2; J. Newland, 50cts; Wm. Ruxton, 2; J. P. Atwater, 1; S. F. Pratt, 3; H. B. Potter, 5; Rev. S. Eaton, 5; A. Eaton, 5; J. N. Reynolds, 5; Wm. Hollister, 5; Hiram Pratt, 25; Geo. Palmer, 10; D. M. Day, 3; A. Cullenden, 5; J. W. Higgins, 1; J. Tainter, 75cts; M. L. Badgley, 50cts; Mr. Norton, 50cts; E. A. Marsh, 1; W. Smith, 50cts; B. Wheeler, 1; S. Wilkeson, 10; Mrs. Johnson, 3; Mrs. R. B. Heacok, 10; Mrs. Daley, 2; Abner Briant, agent at Buffalo, 21,	172 75
Cazenovia—Fem. Association, by Miss Helen Child, 75; Church Association, 7; Mr. Coman, 1,	83 00
Clinton—On the Young People's Associate Scholarship, by Rev. Mr. Maltbie,	30 00
Chenango Co.—Benev. Association, by Rev. Mr. Bogue,	16 00
East-Bloomfield—Gent. & Ladies' Association, by Silas Eggleston,	66 25
Elmira—Nancy Emerson,	10 00
Gaines—Fem. Association, by O. Green, agent,	3 00
LeRoy—Congregation in LeRoy, in part for a scholarship, by H. H. Read, 40; D. Wade, 3,	43 00
Mount-Morris—Fem. Association, 12; Sundry gentlemen, by A. Woodford, agent, 8,	20 00
Orangeville—Sundry individuals, by Rev. W. Day, 12.50; Rev. W. Day, 2,	14 50
Otsco—Female Association, by Mrs. E. Judd, treas'r, 3; Mrs. E. Judd, the am't of a string of gold beads, 3.37; Lydia Hale, by Rev. Mr. Corning, 1; Rev. Mr. Corning, 5,	12 37
Palmyra—Gentlemen.—Rev. E. Campbell, 5; Cha's Bradish, 2; Hiram Foster, 3; Harvey Foster, 1; H. Jerome, 3; Ja's Genner, 2; S. Quait, 75cts; G. Beckwith, 10; J. A. Tiffany, 1; R. L. Clark, 2; P. West, 2; N. H. Beckwith, 2; J. J. Hurlbut, 1; D. G. Ely, 1; Unknown, 21cts; J. S. Fenton, 2; P. Granden, 5; J. Gilbert, 25cts; D. G. Finch, 3; Sundry individuals, by G. Beckwith, 8.25; *Ladies.*—Lydia Tiffany, 1; Mrs. Green, 1; M. Smith, 1; E. Lilly, 25cts; C. Wilcox, 1, Calista Robinson, 50cts; Sundry individuals, by Mrs. Robinson, 13.75,	72 96
Penn Yan—Mrs. Harriet Stewart, 100; Wm. Brownell, 50; H. Wells, 10; J. Gould, 10; C. Eddy, 5; E. Van Buren, 5; C. Hubbard, 5; Female Praying Circle, 11; Individuals, in small sums, 18, by Rev. C. Eddy,	214 00
Pompey—Fem. Assoc'n, by Rev. Mr. Stockton,	9 40
Portage—Female Association, by M. Caldwell, A bundle of clothing not estimated.	4 33
Prattsburgh—Female Association,	5 00
Preble—Fem. Assoc. by Mrs. A. B. Clark, treas.	9 00
Rushville—Presb. Society, by Orin Green, ag't,	51 50
Rochester—J. M. Haight, 3; H. Lyon, 5; J. T. Bush, 3; W. S. Griffith, 2; G. Byington, 2; P. A. Ward, 2; L. Burnell, 3; J. B. Bloss, 3, in part for a Young Men's Temporary Scholarship,	23 00
Sandy-Creek—Mrs. M'Dugald, 1; M. Crandall, 1; Mrs. Howe, 50cts. by Rev. P. Camp,	2 50
Sangerfield—Presb. Congregation, by Dea. W. T. Winchell, agent,	10 00
Sempronius—Sundry individuals,	2 00
Shelby—Pres. Church, by Mr. Coan,	2 50
Skaneateles—Pres. Ch'h, by Rev. J. W. Brace,	10 00
Waterville—Fem. Assoc'n, by Dea. Winchell,	10 00
Whole amount,	$923 95

By order of the Executive Committee.
OTTO P. HOYT, *Cor. Sec'ry.*
Auburn, June 23, 1831.

DEATHS.

At Auburn, on the 25th ult. Hon. *Gershom Powers*, late member of Congress from Cayuga county, aged 42.

In Palmyra, Dr. *Gain Robinson*, aged 62.

In Albany, on the 29th ult. *Philip S. Parker*, Esq. aged 54.

CLINTON LYCEUM.

A meeting of the Lyceum will be holden on Wednesday evening. Question for debate, Ought the government of the United States to extend its patronage and support to the American Colonisation Society? Lecturer, Prof. Lathrop. *July 5, 1831.*

List of Letters received at the office of the Western Recorder, during the last week.
R. G. Williams, A. Gardiner.

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by
July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER'S,
July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER'S,
July 5, 1831. No. 64, Genesee st.

LADIES' and Misses' Open Work'd **COTTON HOSE,** just received at No. 54, Genesee st. by
July 5, 1831. (27) BARTON & BUTLER.

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira R. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SPIRITUAL SONGS.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—"Spiritual Songs for Social Worship; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.
June 21, 1831.

SAMUEL THOMSON,
Late firm of Shearman & Thomson,

IS now receiving his third supply of Goods purchased this season. Call at 68, Genesee street.
June 20, 1831. 25w3

20 cases Diamond Leghorn and Plain Straw BONNETS, are on the way from Boston, and *I think* will be sold rather cheap, by the *case, dozen* or *single.*

I have received this day, Gauze and Taffeta Ribbons, one case of Straw Gimp, and most kinds of Millinery Goods, which I shall sell, as usual, cheap.
June 20, 1831. SAMUEL THOMSON.

1 case super Irish SHEETINGS; 2 do. Marseilles QUILTS, are this day received by
June 20, 1831. SAMUEL THOMSON.

MOST SPLENDID.

10 pieces double super CARPETS, entire new stile and patterns, will be received to-morrow, by
June 20, 1831. SAMUEL THOMSON.

COFFEE.

50 bags Java and Green Coffee, just received and for sale, by PARKER & HASTINGS,
June 21, 1831. No. 90, Genesee st.

FISH.

30 bbls. & half bbls. Mackarel,
20 bbls. Connecticut-river and Maine Shad,
150 boxes Herring, for sale low, by
PARKER & HASTINGS,
June 21, 1831. No. 90, Genesee st.

WINES.

A QUANTITY of Malaga, Marseilles, Madeira, Catalonia, Claret, and other Wines, just received by PARKER & HASTINGS,
Utica, June 21, 1831. No. 90, Genesee st.

STEWART'S SOUTH SEAS.

A VISIT to the South Seas, in the U. States ship Vincennes, during the years 1829 & '30; with scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena: By C. S. Stewart, chaplain in the United States navy, and author of "A Residence in the Sandwich Islands in 1823 and '25." 2 vols. Just received by
June 21, 1831. HASTINGS & TRACY.

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June 21, 1831.*

6000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

NOTES ON THE BIBLE.

JUST published and for sale, by HASTINGS & TRACY, for the Author—"Critical and Explanatory Notes on many Passages of Scripture, (of the New Testament chiefly), which to common readers are hard to be understood; Containing, also, an illustration of the genuine beauty and force of several other passages." By Ezekiel J. Chapman, A. M. Minister of the Gospel. Second edition, with many additions and improvements. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the meaning."—Neh. viii, 8.

This work has been highly recommended; and from an examination of its contents, the publishers are satisfied that it is a work of merit, and well calculated for general usefulness. *June 21, 1831.*

A PHILOSOPHICAL MEDICAL APPARATUS, will be kept in Bleecker street, third door from Genesee street. The operations have proved most efficacious in nervous weakness and spasmodic affections, chronic and rheumatic complaints, hysteria, prolapsus, palsy, liver and stomach diseases, dyspepsia, bowel complaints, gravel, nervous headach, weak and inflamed eyes, dropsy, deafness in children, ulcers in the ears, palpitations of the heart, pain in the breast, and obstructions generally, which are the first cause of most of these complaints. In cases of limbs partially perished from different causes, I have attended two of seven years standing, the year past, which now can be used, and are still improving; with others of shorter duration, which are well, or nearly so. There is living testimony of patients of nearly all the above diseases, in Utica, and its vicinity, who have been cured; and many are able to work who had not for years; which is all the commendation that is considered necessary at present. The use of these fluids will restore tone to the relaxed fibres, and equalise the circulation through the system. This mode of administering medicine is through the power of electrical and galvanic fluids, being medicated and applied locally, or infused through the system, if necessary. It is well known that the vital functions cannot be kept up without the influence of these fluids, exciting the action of the stomach, and promoting digestion, and healthy secretions and excretions.—Contracted muscles can be restored, if not callous; and many of the most painful and lingering disorders which embitter human life, may be so far relieved, if not cured, as to make life comfortable and pleasant, through the blessing of God. Dr. D. BUDLONG.
Utica, June 28, 1831. 26w3

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June 14, 1831.*

POETRY AND MUSIC.

From the Connecticut Herald.

We take the liberty of transferring to our columns, with the name of the author prefixed, the following lines, commendable alike for smoothness of versification and justness of sentiment, published anonymously in 1817. They were part of an essay on the licentious character of the poetry of Moore, then so popular among "light readers:"—

ABUSE OF POETIC TALENTS.

BY REV. J. H. HOPKINS.

Shame to the bard, whose lawless song,
Would blend the bounds of right and wrong,
And steal, with smooth licentious art,
Its honied poison o'er the heart,
Till ev'ry pulse of foul desire,
Throb with the flush of passion's fire,
And love and reason's mild control,
Sink in the whirlwind of the soul!

Shame to the bard, whose am'rous sighs
Can find no charm in beauty's eyes,
Nor raptures on the guileless breast,
Where peace and virtue love to rest;
Save while he hopes those eyes to shade,
In sorrows which himself has made,
And swell that breast with every wo,
Which shame and keen remorse can know!

Could wisdom's lore no lesson give,
To show the world how sages live?
Could valour's deeds no theme supply,
To teach the soldier how to die?
Could David's harp, and Jubal's lyre,
No theme of holy hope inspire?
That thus the son of song should prove,
The pander to licentious love!

Shame to the bard! Though genius' sun
May gild the mischief he has done;
Though thoughtless thousands vie to shed
Fames brightest honours round his head;
Yet sage morality will deem
Such triumph but an idle dream;
While stern religion points his doom
To age of grief, and death of gloom!

Spiritual Songs.—The first number of the work of which the following is a prospectus, has been issued from the press, as will be seen from an advertisement in another column. We will only add respecting it, at this time, that it consists of thirty-six pages; and that it contains twenty-one tunes, chiefly new, and fifty-seven divine songs or hymns, on various subjects, suited to different occasions:—

PROSPECTUS.

Hastings & Tracy and William Williams, Utica, N. Y. and Richardson, Lord & Holbrook, Boston, Mass. propose to publish a small periodical work, consisting of twelve numbers, to be entitled—"Spiritual Songs for Social Worship: adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston."

A work of this peculiar kind, it is believed, has long been needed by the American churches. Psalms and hymns of the ordinary character, are indeed adapted to the use of large and dignified assemblies; but for the accommodation of families and private circles, something more simple, chantant, and melodious in its character, seems peculiarly appropriate. The reason is obvious. We all admit, for example, that regular sermons and long prayers are necessary in large assemblies; but who would think of thus preaching and praying in small circles?—In like manner, the stately movements and full harmonies of the church lose much of their appropriate influence, when employed elsewhere; and what is still worse, in the present state of the art, they will for the most part continue to be badly performed, and sung with little interest.

The conviction that such familiar melodies are required for the purposes here mentioned, has at length become so general, that many a religious society has been known for a while to lay its ordinary psalm and hymn tunes entirely aside; substituting in their places, even in public assemblies, street ballads, dancing tunes, love ditties, war songs, and bacchanalian melodies, as auxiliaries of sacred praise. To provide in some measure a remedy against these abuses, as well as to furnish a convenient manual for private use, is the leading object of this publication. The melodies, it will be seen, are chantant and familiar. Several of them have been composed expressly for this work. None of them, it is believed, have been injured by irrelevant associations. The words have been thus far selected with care, through the kind advice of several of the clergy; and in all things the compilers have aimed at that species of chaste simplicity, which is so favourable to the promotion of religious feeling.

The mere amateur, who has never "tasted the good word of life," will find little in these simple strains to admire. The critic, who leaves out of view the important object which they embrace, may affect to censure and despise them. Those who would merely seek to feast themselves with the charms of song, may feel constrained to go elsewhere for amusement. But if the compilers, through the present humble effort, can only speak effectually to the edification of the pious worshipper, and raise in song an occasional note of warning to those who are out of the ark of safety, or who are at ease in Zion, their utmost expectations will have been accomplished.

The present undertaking will be regarded, among the cultivators of music, in some respects, as a novel one; and it remains to be seen in what light it will ultimately be viewed by the christian community. The present number, issued as a specimen, is intended as an experiment. Should it succeed, it will be followed by others, so as to constitute a volume of the ordinary size.

Most of the tunes are arranged in two parts. Where a third or fourth part is added, it can still be used or omitted at pleasure. The air is equally adapted to tenor or treble voices; but the second treble and the tenor do not admit of the same licence. The slowness or rapidity of a movement, should be accommodated to the general character of the words.

MISCELLANEOUS.

THE MINISTER'S ERROR.

The following anecdote bears strong testimony in favour of labouring and praying for the immediate conversion of young children in our Sabbath schools:—

A minister in Massachusetts, who felt a lively interest in the Sabbath school, used to pray that the seed there sown, might spring up in due time and bear fruit. He not only prayed in this manner himself, but, by his example, taught the teachers thus to pray. They never once thought of praying for the immediate conversion of the scholars.

At length this minister heard that some two or three of the scholars, who had been in the school for some time, were beginning to indulge the hope that they had passed from death unto life. He called to see them, and on inquiring, found that their feelings began to change, at just about the age that he and the teachers had supposed would be the due time, when the seed might begin to spring, and grow, and bear fruit. This led him to believe that if he had only fixed upon an earlier time, and prayed and laboured accordingly, they might have given their hearts to the Saviour long before. He was convinced of his error. He met the teachers, and said to them, we have been all wrong, entirely wrong. We ought to have prayed for the immediate conversion of every child in our Sabbath school. He then exhorted them to direct all their efforts to this point, and not to rest satisfied, so long as one child in the school was unreconciled to God.

They began to pray, and God soon poured out his Spirit upon the school, and convinced minister and teachers that it is right to pray for the immediate conversion of little children.

Let all who have any thing to do with the religious instruction of little children, take heed lest their garments be stained with the blood of their souls.—*S. S. Instructor.*

THE FIRST CHRISTIANS.

Let us follow one of the families which fled from Jerusalem, "in consequence of the persecution which arose about Stephen."—Let us suppose it to have consisted of an humble artisan and his wife, to whom an humble and obscure resting place in Asia Propria, was at length opened. What would *she* have done, the modest retiring companion of this exiled believer? Would she have shut up her religion in her own bosom? Would she have closed the door of her dwelling, and kept all its radiance within? Far from it. Though perils, imprisonment, and death, attended the very mention of the name of Christ, I see her gathering the heathen children from the streets, and conversing with the unbelieving matrons around her, until by similar efforts on the part of her husband, a christian church is gathered, and the first to plant becomes the first of its martyrs. In all but the martyrdom, would that every pious female might tread in her steps.—*Episcopal Recorder.*

GRATITUDE IN A SLAVE.

A lady residing at the Mauritius, many years ago, emancipated a slave whose good conduct and fidelity she wished to reward. Being in affluent circumstances, she gave him with his freedom, a sum of money which enabled him to establish himself in business; and being very industrious and thrifty, he soon became rich enough to purchase a small estate in the country, whither he retired with his family. Years passed away, and whilst he was rapidly accumulating money, his former mistress was sinking into poverty; misfortune had overtaken her, and she found herself in old age, poor, solitary, neglected, and in want of the common comforts of life. This man heard of her unhappy condition, and immediately came to the town and sought her out in her humble abode; with the utmost respect he expressed his concern at finding his honoured lady in so reduced a state, and implored her to come to his estate, and allow him the gratification of providing for her future comfort. The lady was much affected at the feeling evinced by her old servant; but declined his offer. He could not, however, be prevailed on to relinquish his design: "My good mistress," said he, "oblige me by accepting my services; when you were rich you were kind to me; you gave me freedom and money, with which, through God's blessing, I have been enabled to make myself comfortable in life; and now I only do my duty in asking you to share my property when you are in need." His urgent entreaties at length prevailed, and the lady was conveyed, in his palanquin, to the comfortable and well furnished apartments assigned to her by his grateful care; his wife and daughters received her with the utmost respect, and always showed, by their conduct, that they considered themselves her servants. Deserted by those who had professed themselves her friends whilst she was in affluence, this good lady passed the remainder of her days in comfort and ease, amid those who had once been her dependants.—*Recollections of Seven Years' Residence at Mauritius.*

From the Vermont Chronicle.

Abridged from the New-England Farmer.

Cabbage Plants.—Mr. Enoch Place, of Strafford, N. H. protects them from worms, by wrapping a piece of paper round each plant, the bottom of which reaches just below the ground, and the top spreads out like a tunnel, to give room for the leaves of the plant.

Lime.—"The utility of lime to turnips is so great, that though in the same field, where no lime had been applied, the crop died away, yet in the limed part, the turnips flourished with unabated vigour. On the Mendip lands in Somerset, by the application of lime, the rent of land was raised from 4s. to 30, per acre; and dung, which previous to liming had no sensible effect, operated after its application, as on other lands. The rye lands of Herefordshire, in 1636, refused to produce wheat, peas or vetches; but since the introduction of lime, they have been so fertilised, as to be successfully applied to the growth of every species of corn."

If the limestone contains a mixture of other substances, a greater quantity must be used; unless it be magnesian limestone, of which "it would be injurious to weak soils, to apply more than from twenty-five to thirty bushels per statute acre, though in rich soils, double that quantity may be used, and still more with peat, on which soil it would have a most powerful effect in producing fertility."

[Davy decides against the use of magnesian limestone altogether. Some of it, we know not how much, exists in the southeastern parts of this state. Farther north, the limestone commonly contains silex, and often mica. The marbles in the western part of the state are nearly or quite pure lime.]

It should be prepared for use by slacking soon after burning. "When applied to land in a powdery state, lime tends to bring any hard vegetable matter that the soil contains, into a more rapid state of decomposition and solution, so as to render it a proper food for plants."

The summer is the proper season for liming land. "The quantity applied must vary according to the soil. From 240 to 300 bushels of unslacked lime may be applied on strong lands, with advantage. Even 600 bushels have been laid at once on strong clays, with great success. On light soils, a much smaller quantity will answer, say from 150 to 200 bushels, but these small doses ought to be more frequently repeated." [On some soils, from twenty to forty bushels has been used to advantage, and thought sufficient.]

Lime increases the value of other manure. "Its effects continue for a longer period, while the crops produced are of a superior quality, and less susceptible of injury, from the excesses of drought and moisture. The ground, likewise, more especially if it be of a strong nature, is much more easily wrought; and in some instances, *the saving of labour alone* would be sufficient to induce a farmer to lime his land, were no greater benefit derived from the application, than the opportunity thereby gained of working it in a more perfect manner."

"*Rules for the management of Lime.*—1. It is necessary to ascertain the quality of the soil to which lime is proposed to be applied; and whether it has formerly been limed, and to what extent. In general it may be observed, that strong loams and stubborn clays require a full dose to bring them into action, as such soils are capable of absorbing a great quantity of calcareous matter. Lighter soils, however, require less lime to stimulate them; and may be injured, by administering a quantity of lime, recently calcined, that would prove moderately beneficial to those of a heavy nature. As the effects of lime greatly depend on its intimate admixture with the surface soils, it is expedient to have it in a powdered state before it is applied, and the drier and the more perfectly powdered the better. 3. Lime having a tendency to sink in the soil, it cannot be ploughed in with too shallow a furrow, or kept too near the surface. 4. Lime ought not to be applied, a second time, to weak or poor soils, unless mixed with a compost; after which the land should be immediately lain down to grass."

[Davy teaches us, 1. That wheat contains lime, and therefore cannot be raised on soils in which no lime exists. 2. That all soils, which will not effervesce with acids, will be benefitted by the application of lime.]

Transplanting.—Trees and plants generally, if transplanted, grow less thriftily, but bear fruit earlier and more abundantly.

Quinoa.—The editor of the American Farmer, at Baltimore, is attempting to cultivate the quinoa, (pronounced *keen-wa*), or "small Peruvian rice." It is indigenous in the mountainous parts of Peru, in a soil and climate fitted for the culture of wheat, and is sown and harvested at the same time. It is a plant of the genus *chenopodium*, of which the pig-weed is a species. It is thought, that if it can be successfully cultivated, it may be a rival to the rice.

GIRTING THE CHEST.

There is one part of the female dress, the dangers of which have been made known, but which still, I fear, continues to be practised; I mean girting the chest. In what notions of beauty this practice took its origin, I am unable to discover. The angular projections formed by a tightly drawn cord, are in direct opposition to the models of Grecian or Roman beauty. In the flowing robes of the Juno, the Vesta and Diana, every part is light and graceful. Nor have I been able to discover, in the representation of the muses or the graces, any habiliment which would lead us to believe they wore stays or corsets. The taste of the other sex is uniformly opposed to the wasp-like waist and the boarded chest. Yet, strange as it seems, there is scarcely a young lady of fifteen, who has not imbibed a disposition for this species of application, and scarcely a well dressed lady of any age, whose chest is not confined in a such a manner as to impede the motions of respiration, and the free use of the muscles of the upper extremities. It is true we are constantly told that they are uncomfortable without these appendages; but this only shows what great inconveniences we can by habit become accustomed to. The Indian nations, who consider the flattened forehead to be a beauty, confine the heads of their infants between two pieces of board corded together, and the child exists under this pressure, and may grow up. Yet there can be no doubt that diseases are generated by it; that some lose their lives, and others their intellects. Still the fashion continues from age to age; for I have now in my possession flattened heads, which must have lived some hundreds of years since, and others which have belonged to individuals of the existing generation.—*Dr. J. C. Warren's Lecture.*

VESTIGES OF THE ROMANS IN BRITAIN.

Many of our Roman cities have become entirely wasted and desolate. Silchester is one of these. Corn fields and pastures cover the spot once adorned with public and private buildings, all of which are now wholly destroyed. Like the busy crowds who inhabited them, the edifices have sunk beneath the fresh and silent green sward; but the flinty wall which surrounded the city is yet fresh, and the direction of the streets may be discerned by the difference of tint in the herbage; and the ploughshare turns up the medals of the Cæsars, so long dead and forgotten, who were once masters of the world. *History of England.*

The youngest son of Oliver Cromwell, was a man of an excellent character, well disposed, and unambitious. He was appointed by his father lord lieutenant of Ireland, and acquitted himself in that government with great credit. He rejoiced in the restoration, and received some favours from Charles II., for which he was indebted to lord Clarendon. He declared to his brother Richard, "I will rather submit to any sufferings with a good name, than be the greatest man upon earth without one!"

Blessed Jesus, we can add nothing to thee, nothing to thy glory; but it is a joy of heart unto us, that thou art what thou art; that thou art so gloriously exalted at the right hand of God; and we do long more fully and clearly to behold that glory according to thy prayer and promise.—*Dr. Owen.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 60a4 65	Sole, oak tanned, lb.	20a25
Pearl do.	5 05a5 10	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	11a12	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	9a11	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	8 75a9 50
Alabama -	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a4 87	Havana, white, lb.	9a12
Western (canal)	5 12a5 37	—— brown -	7a9
Rye flour -	3 62a3 75	New-Orleans -	6a8
Indian meal	3 50a3 56	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 08a1 09	American, lb. -	6a7
Rye - -	73a75	*Teas.*	
Corn, north yellow	65a68	Bohea, lb. -	32a34
Oats - -	37a38	Souchong -	44a75
Barley - -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver-Lake -	50
Rochester - -	do	Others uncertain or	broken
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or	broken
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

Just published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NEW BOOKS, &c.

Hastings & Tracy have just received a large addition to their stock of Books and Stationary, which now comprises a larger assortment than they have ever before offered to the Public: Among which are the following:—

Theological, &c.—Dwight's Theology, Edwards on the Will, Gibb's Hebrew Lexicon, Wood on Inspiration, Mental Discipline, Jahn's Archæology, Advice to a Young Christian, Polyglott Bibles, Gaston's Collections, Life of Luther, Brown's, Butterworth's & Cruden's Concordances, Hall's Works, Jenks' Devotion, Dick's Works, Douglas on the Truths of Religion, Do. on Society, Do. Errors regarding Religion, Duties of a Ruling Elder, by S. Miller, D. D. Christian Ministry, by Rev. C. A. Bridges, Thomas A. Kempis, Life and Times of Rev. Richard Baxter, by Rev. W. Orme, Stuart's Essays on Future Punishment, Dwight's Dictionary of the New Testament, Jay's Closet Exercises for every Day in the Year, Daily Walk, Life of Hallock, Life of Dr. Hopkins, Stewart's Journal, Alexander's Bible Dictionary, Horne's Introduction, Bunyan's Holy War, German Bibles, French Bibles and Testaments, Large Testaments, Robinson's Lexicon, A great variety of Pocket Bibles and Testaments, Methodist Hymns, a variety, with and without Discipline, Do. Discipline, Dutch Church Psalms, Village Hymns, Camp-Meeting Hymns, Family Temperance Meeting, Stuart's Essay on Temperance, &c. &c.

Medical.—Horner's Special Anatomy, Gibson's Surgery, Wistar's Anatomy, Armstrong on Scarlet Fever, United States Pharmacopia, Thatcher's Dispensatory, Thatcher's Practice, Beck's Murray, Cazenave on Cutaneous Diseases, Dewees' Works, Eberle's Practice, Good's Study of Medicine, Horner's Pathalogical Anatomy, Do. Practical Do. Gregory's Practice, Beck's Medical Jurisprudence, Broussia's Physiology, Halsted on Dyspepsia, Hitchcock's Dyspepsia Forestalled, &c.

Miscellaneous.—Hume's History of England, Family Library, (complete sets), Allison on Taste, Brown's Philosophy, Cavallo's Philosophy, Cowper & Thompson's Works, in 1 vol. 8vo. Ferguson's Rome, 1 do. Plutarch's Lives, 1 do. Spectator, 2 do. Josephus, 1 do. Gillies' Greece, 1 do. Pope's Poetical Works, 1 do. Burns' Works, 1 do. Goldsmith's Works, 1 do. Scott's Poetical Works, 1 do. Byron's Works, 1 do. Johnson's Works, 6 do. Chalmer's Works, 1 vol. Gibbon's Rome, 4 do. Salathiel, by Croly, Hannah Moore's Works, Payne's Elements of Mental & Moral Science, Consistency, by Charlotte Elizabeth, Fashionable Amusements, by Rev. D. R. Thompson—Observations upon the Peloponessus and Greek Islands, made in 1829, by R. Anderson, one of the secretaries of the A. B. C. F. Missions—Good's Book of Nature, Peters' History of Connecticut, Narrative of a Greek Soldier, Benjamin's Architect, (new edition), Kaime's Elements, Hastings on Musical Taste, Godman's Natural History, Cooper's Novels, (sets), Knickerbocker's New-York, Sketch Book, Mrs. Opie on Lying, Tales of a Grandfather, 6 vols. Traveller's Guide, Northern Tour, Tales of Travel, Family Dyer and Securer, American Common Place Book, Frugal Housewife, A variety of Peter Parley's Books, &c.

Classical, &c.—Anthon's Ainsworth, Crabb's Synonymes, Webster's 8vo. Dictionary, Barber's Grammar of Elocution, Williston's Tacitus, Flint's Surveying, (new edition), Newman's Rhetoric, Comstock's Chemistry, Do. Philosophy, Eaton's Manual of Botany, Do. Chemistry, Blake's Philosophy, Groves' Lexicon, Stuart's Hebrew Lexicon, Do. Grammar, La Croix's Algebra, Patterson's Cæsar, Brewster's Legendre's Geometry, Levizac's Grammar, (new edition), Goldsmith's Natural History, (abridgement), Infant School Manual, Hymns, Song-Books, &c.; with a general assortment of School Books, comprising most kinds in use; and a great variety of Children's Books.

The National Portrait Gallery of illustrious and eminent Personages of the 19th Century, engraved on steel, with memoirs. Published in London.

Jones' Views of Seats, Mansions, Castles, &c. in England, engraved in the first style.

Jones' Viewf of the cities of Bath and Bristol, Eng.

American Landscapes, containing views of American Scenery, published in New-York, edited by Wm. C. Bryant.

Also, a good assortment of American and English STATIONARY, of the best quality.

All the above will be sold on as reasonable terms as they can be procured elsewhere.

Utica, June 6, 1331.

ONEIDA TEMPERANCE HOUSE.

The Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

The Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A mild and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

For the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

Or a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

Hastings & Tracy, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. Roundey would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

To the Public.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

Dr. ROBERTS'

WELCH MEDICAMENTUM,

For the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly check, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a discased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on